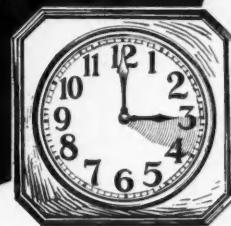


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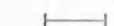
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# The CATHOLIC SCHOOL JOURNAL

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## Children or Wild Animals?\*

Edward A. Fitzpatrick

**I**N the education of our children are we using methods that are more appropriate for the training of animals? At least that idea has often suggested itself as an explanation of much of the ineffectiveness of our schoolwork.

Let us take a not unusual incident in the home. Robert, the ten-year-old of the family, is about to begin his arithmetic. He has fooled around until the last minute, and is now ready to begin. He goes to father: "Will you do the first example for me?" The father's answer will depend on whether he wants to help the child, or whether he wants as little interruption as possible. If he wants an easy way to peace he will do it promptly (if he can) and Bob is back at his table working out the others exactly as father worked out the first one. All that Bob wanted was the cues. He would jump through any mathematical circle with equal indifference, if he only knew which circle he was expected to jump through. Practically the only difference here in process is that the animal has only one thing he is expected to do without any suggested alternatives. In Bob's arithmetic he has four. He may add, subtract, multiply, or divide. And he is ready to do any one of them.

Bob has been studying fractions for some time. He has been taught painstakingly every step in the processes. A particular formula for explanation has been given to the pupil by the teacher, and a great deal of time and energy has been consumed in the analyses. Bob can solve the problems for the day almost instantaneously, but the linguistic formulas bother him. He sees no relation between them and his examples. He is always appealing to his parents to translate his solved problems into the linguistic formula. He does not know what it is all about. He has found "short cuts" in the methods of doing the

problem. But now, long after he needs them, he must jump through these linguistic formulas which he never understood. Or better, he must take his position on the pedestal prepared for him, in the same way and at the same time as he did yesterday and the day before yesterday.

Let us now go to his classroom. The teacher is very much disturbed. The class can repeat without error or hesitation the formula "to divide fractions, invert the divisor and proceed as in multiplication." For days they have drilled on the problems and have uniformly secured a high class average. All this is in preparation for the examination by the new principal, on Monday. The principal comes in—a very different kind of a person from the teacher and the old principal. He gives the necessary instruction himself, and examples of his own devising. The reports are returned to the teacher and her class has done poorly; over 20 per cent lower than her daily average.

What's the explanation? According to the students, it was: "Those weren't the kind of examples we have been having." In other words their cues were gone.

There were other factors, too; the directions the principal gave were different from those to which the pupils were accustomed, and that tended to confusion. The presence of the principal in the room, and more particularly his giving the examination himself undoubtedly added to the confusion and the absence of the usual cues. The teacher's formulation of the problem, or that in the pupil's textbook, contained in it cues which the youngsters had learned to interpret. The teacher's expression, the emphasis in her voice, were also sources of cues—and these were gone, and hence the youngsters' record!

Let these examples furnish at least an illustration, if not an indictment of some current methods of child training. We have built up elaborate techniques in

\*Child Training for Catholic Education — No. 3.

which the essential element is association of ideas in a usual situation. It is the merest association by contiguity. It is training in tricks. It is this training by cues that prompts the question at the beginning of this editorial statement.

Bostock, in his interesting book describing his own methods of training wild animals, points out its fundamental character as training in association. It is, though, a "laborious and patient process, and it requires an intimate knowledge of animal nature to perfect it." "If an animal," says Bostock, "is sent to the right side on entering the arena the first day, he is sent to the right every day thereafter, and the direction in which he goes after leaving his pedestal, and before taking his place in the group, is always the same. Each animal, too, in a group has his own place and his own time for assuming the place; and should he once leave it, there would be danger to the whole performance. The trainer, too, even in walking about the arena, always walks in the same way, and gives his closest attention to the prevention of the happening of anything unusual."

"Performing animals particularly dislike a change in the stage setting, and it is absolutely necessary, whenever a new one is contemplated, to accustom them to it by the most gradual means."

But Bostock points out that though an animal is trained he is not tamed. "It is delusion to think that a wild animal is ever really 'tamed.' He acquires, through *passiveness* and *receptivity*, an amenity to man's control, and for the time being drops his ferocity." Is this not so with children? Are not the children merely amenable to teacher control — acquiescent? Though they are instructed, they are not educated; though they are trained in scholastic processes, their essential moral nature is not affected. Teaching tricks, tricks of scholastic processes, tricks of language, will be found at least among the fundamental causes of our failure.

We can learn something for methods of child training from these experiences of Bostock. If children had but the individual study by parents, if not by teachers, that these wild animals had from their trainers, how great would be the possibilities of education if it guided the educative process. While habituation is a proper method of organizing the mental life of the child in its early stages, and in elementary stages in new developments in adolescent and later life, there are dangers in it if it is the sole method, and if there is not a progressive rationalization of these habits.

If another fact were needed to stress this point, it is the fact of the hierarchy of habits. In range of life, habit may be for most of us nine-tenths of life, but in structure multiplicity of disparate habits may be a distinct loss leading to arrested development. Our mental life is not a number of distinct disparate habits. It is an organization of habits. It is an organization of habits on different levels. It is a hierarchy of habits. School studies can be conceived of as made up of

hierarchies of habits both physical and mental. The requirement that we should proceed, for example, in drawing and writing from the use of larger to more refined muscles is an indication of this in the field of physical habits.

In the mental field we know it is possible to keep a child on lower stages of habit formation with a great many props so that they seem almost incapable of higher processes, or of advance, except only with the greatest difficulty. A teacher can keep students counting with objects so long as to stand in the way of a student's use of abstract numbers, and such practice results in inhibitions, both in understanding and performing actual processes. Arrested development is a real possibility in training people too long on lower levels of habit training.

But the main fact to keep in mind is that the child has a self-active nature, is capable of self-direction, and must ultimately be taught self-control. He has an active soul with almost infinite possibilities. Passiveness and receptivity goes with trick training, and training by cues. Too prolonged training on a lower level leads to arrested development. Habit training must be progressive, dynamic, hierachial.

The training of a child should never be conceived of in terms of training animals. We must keep in mind that we have an entirely different order of being. Whatever we learn from the training of animals is in method, not in the structure or content of habit — and that ordinarily only in the most rudimentary forms. The absurdities of behaviorism are due to this fundamental misconception. Starting with the study of animals, and collecting some useful information, behaviorism was the inevitable result of that egocentric thinking which is called rationalization. Intoxicated in what seemed to it, its own success, it presumed that its method was the only method of studying children. It forgot that what it has to explain is quite other than animal mechanism; that the child has consciousness, and that it has a mind. The great fact is: The child has a human soul.



### DISILLUSION<sup>1</sup>

I stood on the hilltop and gazed  
On the valley's beauty below,  
On the trees, homes, and streets;  
And there I longed to go —  
So I came from my lofty height —  
To find all dross and commonplace.

I looked back to see  
The hilltop touched with tiny clouds  
And glowing, green-gold in the sun.  
It was all enchanting now —  
But I could not reclimb the heights.

—Blanche Thorne.

<sup>1</sup>From *The Chrysalid*, a book published by the English department of Mt. Mercy Academy, Grand Rapids, Mich.

# Art Illustration for Religious Instruction

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## XI. The Saints (II)

PROMINENT at the turning point from three centuries of persecution to the era of liberty for Christians, is St. Helena. Paolo Veronese has pictured her as dreaming of the cross of Jesus, (U.P. C 352),<sup>1</sup> which later she actually discovered. The picture is rich in suggestion — the whole story of the struggle of rising Christianity from the order for the scourging of the Apostles to the Edict of Milan, can be woven around it. Significant, too, is the posture of the figure — it betrays the lack of propriety and reserve that characterized some of the works of Paolo Veronese, and also suggests the fact that Christian refinement was not all at once, but only gradually perfected in the new converts from paganism.

Two other saints of the transition from religious oppression to liberty are the famous hermits Paul and Anthony. Velasquez, in the last picture he painted, gives the story of how Anthony found Paul in his desert abode and how the raven flew down that day with a supply of bread double that which he had been bringing daily to Paul. The fine Seeman print of this picture can be obtained from Rudolph Lesch, 225 Fifth Ave., New York City, N. Y., for 35 cents. St. Anthony alone is represented with wanderer's staff and bell by Luini (U.P. C 46); this picture would help much to impress the idea of the sturdy Christianity of the Fathers of the Desert. Then, too, we have the curiously anachronous woodcut by Duerer showing St. Anthony (if Duerer really meant it to be he) at his devotions in the outskirts of a German walled town. (U.P. D 407); and also the apparition of the Most Blessed Virgin to St. Anthony and George, by Pisanello (U.P. B 316). Lorenzo di Credi has left us a devotional St. Mary of Egypt (U.P. B 209).

With illustrations easily obtainable the life of that great doctor, St. Jerome, can easily be reconstructed. He is portrayed by Lucas von Leyden (U.P. D 76), Duerer (Ack 2654), Guercino (U.P. C 406); with St. Gregory, by Paolo Veronese (U.P. C 344); receiving his last Holy Communion, by Agostino Carracci (U.P. C 388) and by Domenichino (U.P. C 400). A masterpiece by Rubens represents St. Ambrose refusing admission to the church to the emperor Theodosius (U.P. D 117). He is also shown in several of the group pictures mentioned below for St. Augustine. The great

St. Augustine, frequently mentioned with St. Jerome, although of a spirit that has been far more effective in gaining souls for Christ, is not a subject that occurs often in popular one-figure illustrations. Gaspas de Craeyer portrays him in ecstasy (U.P. D 147), and Bottocelli gives the well-known story of the saint's vision of the heavenly child on the seashore, a vision that led him to humble his mind in respect to the mystery of the Trinity (P 267). There is an inspiring picture by Ary Scheffer of St. Augustine with his mother St. Monica, but we cannot say where copies of it can conveniently be obtained. Although single-figure illustrations of St. Augustine are rare, he is pictured quite often with other saints and the Madonna; for example, by Costa (U.P. B 282), G. Bellini, (U.P. B 336), Moretto (U.P. C 371), B. de Conti (U.P. C 34). St. Monica we have already noted. She also occurs in several group pictures: L. Carracci (U.P. C 387) and Romanino (U.P. C 368). Piombo has painted a St. Chrysostom surrounded by other saints (U.P. C 310), and Moretto, a naïve St. Nicholas bringing two children to the Madonna (U.P. C 373).

Of the famous St. Benedict we find no single-figure illustrations. Luini presents him in company with three other saints, among them St. Scholastica. St. Benedict's sister, (U.P. C 43); and an exquisite picture by Sodoma gives an episode of the saint's life (U.P. C 53). St. Martin of Tours dividing his cloak with a beggar, we have by Liberale da Verona (U.P. B 318). St. Gregory we cannot find pictured alone, but we have him with St. Jerome, by the sumptuous Paolo Verone (U.P. C 344).

We could find no pictures of any celebrated work of art representing St. Patrick, universally known though he is. St. Bridget is prominent in a Madonna picture by Titian (U.P. C 268). St. John, the Almoner, we have also by Titian (U.P. C 287).

St. Genevieve, whose story and name have ever been popular, has been glorified in our times by the brush of the devout and talented Puvis de Chavannes; he painted a series of Genevieve tableaux on the walls of the magnificent pantheon in Paris. In (U.P. E 138) we see the little saint at prayer; in (U.P. E 139) the visit of St. Germain, Bishop of Auxerre, to Paris, where he meets Genevieve, receives her vows, and blesses her; and (U.P. E 143), a charming and inspiring picture, shows her standing before the door of her cell and overlooking the moonlit city of Paris for which she prays, and of which she has ever been the patron. An evidence of the honor and devotion paid to her in the Middle Ages is a beautiful medieval statue of her now

<sup>1</sup>Abbreviations: Ack: Ackermann Art Post Cards, 5c; F. A. Ackermann, Munich, N.W. 13, Barenstrasse 42. Br: Brown's Famous Pictures, 5½ by 8 in., 1½ cents each; G. P. Brown & Company, Beverly, Mass. It: Art Post Cards, 5 cents each; House of Italian Art, 1378 Sutter St., San Francisco, Calif. Mag: Magnificat Prints, 7 by 10 in., 5 cents each; The Magnificat Press, Manchester, N. H. P.; Perry Pictures, 5½ by 8 in., 2 cents each; The Perry Pictures Company, Maiden, Mass. U.P.: University Prints, 5½ by 8 in., 1½ cents each; The University Prints, Newton, Mass.

in the Louvre (U.P. K 64). Like St. Genevieve, so St. Ursula lived her gentle, beautiful life in barbaric times; she has been even more widely remembered and honored. Her marvelous reliquary paneled with naïve pictures—scenes from her life, by Memling (U.P. D 39, 40, 41, 42), is a wonder of medieval metal work and painting. In the same devout spirit as Memling, Stephen Lochner, in his own personal way, depicts St. Ursula with St. Gereon (U.P. D 360). Carpaccio gave us St. Ursula's Dream (U.P. D 368), and Luini, a devout single figure of the saint (I 82).

Among the myriad statues on the medieval cathedrals we find St. Firmin; he is connected with Amiens, (U.P. K 68). The Miracle of St. Ildephonsus is by Rubens (U.P. D 127). Peter Vischer has given us a figure of St. Sebald, patron of Nuremberg (U.P. D 486); the picture shows the entire shrine made by this artist. St. Nilus meeting Otho III, is by Domenichino (U.P. C 403). St. Louis, King of France, is honored by a picture painted by Giotto who lived about the same time (U.P. B 74). Cabanel of our times shows the saint as a boy receiving instruction from his mother; and again, in Tunis threatened by frantic Saracens (U.P. E 135). There are, of course, numerous artists' productions representing this chivalrous, royal

saint; such as, the fine equestrian statue overlooking the park grounds in front of the St. Louis Art Museum and the splendid painting in the Baltimore cathedral, representing the saint burying the plague-stricken in Tunis; but only the few above mentioned have we so far been able to discover as easily obtainable reproductions.

The rugged St. Bruno is pictured in ecstasy in the wilderness, the Most Blessed Virgin with the Divine Child appearing to him; Guercino (U.P. C 407); the death of the saint is depicted in the lurid Caravaggio manner by Le Sueur (U.P. E 16). Perugino shows us St. Bernard favored by a vision of the Most Blessed Virgin (U.P. B 267); and Filippino Lippi has painted the same subject (U.P. B 210, 211); the comparison is interesting. Wohlgemuth represents Jesus detaching Himself from the cross to embrace the saint (U.P. D 376), and B. Veronese pictures him with St. Sebastian (U.P. C 343). St. Dominic is shown in a rather homely figure by Crivelli (U.P. B 350); with much more art on the magnificent tomb of the saint in Bologna, by Nicolo Pisano (U.P. B 384, 385); and in a veritable masterpiece, by Andrea and Lucca della Robbia, who represent him saluting and embracing his friend St. Francis (U.P. B 495). And Francis, extraordinary even among the saints, was scarcely dead when he was commemorated in many places in sculpture and by pictures both single and in series and this devotion has continued in all times in ever-new expression. Reproductions of the following are easily obtainable: by Giotto, St. Francis' marriage to his Lady Poverty (U.P. B 56); his obedience, (U.P. B 55); the challenge before the Sultan, (U.P. B 72); talking to the birds, (U.P. 97); his death, (U.P. B 73). By Chirlandajo we have likewise St. Francis' death, (U.P. B 195), the picture being seemingly influenced, at least as to composition, by Giotto's. By the della Robbias, the meeting of St. Francis and St. Dominic, (U.P. B 459), and by Murillo, Francis embraced by Jesus Who bends down from His Crucifix (U.P. E 238); by Murillo also, Francis' vision of Jesus and Mary while an angel showers down roses, (P 685C).

St. Anthony of Padua, popular in all times and lands as much, if not more, in our times as in the past, has been beautifully and devotionally painted by Murillo (U.P. E 236 and 237; detail of the latter in Br 1082). Pesellino has painted the raising of a dead man by St. Anthony (U.P. B 165), and Andrea della Robbia has given us a bust of the saint but it is strangely out of accord with the genial character both of the saint and of the artist, (U.P. B 462).

St. Elizabeth of Hungary is portrayed in a dignified and devotional single-figure painting by the elder Holbein (Ack 2916 in color; and U.P. D 381). St. Clare we have by Giotto (U.P. B 74), and in a strong earnest manner, by Alvise Vivarini (U.P. B 356). Of the great St. Thomas of Aquin we find among art prints his Triumph, in the Spanish Chapel, Florence (U.P. B 105) and another apotheosis of him by Zurbaran



ST. JOHN BAPTIST DE LA SALLE

*When a boy of ten years he withdrew from a family party to listen to the lives of the saints, read by his grandmother*

(Br 2264). St. Peter, the Dominican martyr, is pictured with a cut in his head and the features of Savonarola, by Fra Bartolomeo (U.P. C 80); Fra Angelico shows the saint, not only with the head wound, but also with a dagger in his shoulder and with his finger to his mouth to indicate silence, and with an intensely earnest expression of countenance; it is a thrilling picture. (See Catholic Encyclopedia; leatherback edition of 1907, Vol. XI, at page 772). The martyrdom of the saint is dramatically pictured by Titian (U.P. C 285). St. Catherine of Sienna receiving the stigmata, we have by Beccafumi (U.P. C 64) and by Sodoma (U.P. C 59).

St. Roch with St. Anthony before the Madonna, is one of Giorgione's masterpieces (U.P. C 257). St. Lawrence Justianian in a group with other saints, is by Pordenone (U.P. C 309); St. Casimir is one of Dolci's best pictures (U.P. C 412); St. Felix of Cantalicio, a masterpiece by Murillo, is one of the treasures of Seville, (U.P. E 239).

Wherever Protestantism held ground, religious art died out; and when the Protestant lands had succeeded in appropriating by far the greater share of political power and material wealth in Europe, art sank low also in those lands that remained Catholic. Only comparatively recent times have witnessed a return to former conditions; the Nazarenes and the Pre-Raphaelites representing notable movements in that direction. Yet most modern religious artists have not been great masters and among their subjects the saints do not often occur. A notable exception is Joan of Arc. There are inspiring pictures showing her listening to the Voices at Domremy: one by Bastien-Lepage (U.P. E 172; same in P 594; and Br 724), one by Benouville (P 536), and one by Maillart (of this we know of no easily obtainable print). Ingres depicts her in armor (P 480). In statuary we have her by Chapu (U.P. E 200) and in a monumental equestrian figure on Riverside Drive, New York, by Anna Hyatt (U.P. H 150). A statue similar to the latter is in the Rue Rivoli, Paris; no doubt, post-cards and other reproductions of it are obtainable in that vicinity.

#### Saint De La Salle

Among the saints particularly dear to teachers and their students is St. de la Salle, the father of popular education. There have been other world-famous educators, pioneers too in the field, but what distinguishes St. de la Salle from them all is the clearly supernatural quality of his call and motive and the heroic degree to which he pursued that quality.

A sublime and lifelong spirit of faith and prayer was behind it all. It is to this spirit in St. de la Salle, which in his case produced the founder of a religious teaching Congregation, but which is the essential element in every saint and, indeed, in every soul truly religious, that we will here give our attention. The thoroughly Catholic home of the de la Salles and its fine spiritual influence on the child John Baptist, are traced in full detail by Ravelet; and by our own



ST. JOHN BAPTIST DE LA SALLE

*The saint obtained light and grace to undertake the foundation of the Brothers of the Christian Schools by earnest and prolonged prayer. On Friday nights he spent the whole night in prayer in the church*

Brother Leo, in language a boy can understand. The taste for prayer and the things of God there acquired, soon grew deep and strong. Our illustration shows an instance of this: The little lad had withdrawn from the noise, the pomp, and the sweets of a family party to sit beside his grandmother and listen to her read to him from that wonder book, the lives of the saints. He was only about ten years old when he engaged in saying the Divine Office, his grandfather having taught him; at this time also he already implored his parents to allow him to become a priest. At eleven he received the tonsure, and at fifteen was selected by his uncle, the aged Canon Dozet, to succeed him in the canonry of which the principal function is the chanting of the Divine Office daily at regular intervals in the cathedral. Sincere piety, which gives such indescribable charm to a student's life, marked the school and seminary days of young de la Salle. It made him the more esteemed and liked by his classmates because with it he was also a cheerful companion and merry playmate. It reached its first climax on the occasion of his ordination and in the remarkable fervor with which he said Mass.

He was scarcely ordained when circumstances in-



THE MADONNA AND ST. ANNE

—by Murillo  
In the Padro Museum, Madrid

volved him in the work of Catholic education; his charity for God and his neighbor could not refuse. But now unexpectedly the new work demanded sacrifices. Should he renounce his canonry? Should he receive poor and coarse schoolmasters into his mansion at the risk of offending his relatives who were all of the rich class? Should he give away his fortune to the poor and live with his schoolmasters and like them in order to win them permanently for their work of charity? These were momentous questions. He now needed extraordinary light and courage; it was in prayer that he found it — prayer profound and long. For example: on Friday nights when the sacristan had locked the doors of St. Remy's Church, St. de la Salle would remain in the church and pray all night. (See illustration. The two pictures printed with this article are

obtainable as prints from The Magnificat Press, Manchester, N. H., at 5 cents each.) Thus he was enabled to make the heroic sacrifices that confronted him and to found the Brothers of the Christian Schools. In all his later trials, contradictions, and labors he went to God in prayer and talked matters over with Him in long and loving conversations. Sometimes these lasted late into the night, even far past midnight, but he would rise the following morning at half past four to be with his Brothers at their devotions. One night, after he had long persevered in prayer, exhaustion overtook him and the next morning the Brother who made the light in the chapel found him asleep on the floor beside his prie-dieu. At twenty fixed points in his daily routine he recollected himself in the presence of God to train himself to have God always before his mind. Often

this required hard mental effort but he persevered in it all his life — needless to say, with immense fruit of holiness. The Most Blessed Virgin — this he always called her and taught others to do the same — he loved intensely, laid his rules at her feet for protection and blessing, brought to her all his joys and troubles, and on his deathbed summed up his life devotion to her in a most fervent prayer.

Prayer was truly the fountain from which flowed his

sanctity, all his educational labors, and his Institute. Countless thousands have benefitted and shall benefit by this great spiritual stream, and that in proportion to the degree of imitation of him in the art of prayer.

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Of pictures of the saints in general we have pointed out a number in Article II under the subject "paradise." Be we note one picture specifically entitled All Saints; it is a glorious composition by Duerer (U.P. D 403).

# The Ideal Religious Teacher

*By Sister M. Laetitia, O.M.*

EVERY religious spends her life in seeking an Ideal — but the pleasure of spending an epochal summer in formulating clear, concrete ideas of an unattained Ideal was brought about by the remark of a keen-minded Religious who quoted from The Ideal Teacher.<sup>1</sup> In this delightful book the author says, "Harvard College pays me for doing what I would gladly pay it for allowing me to do." The teacher, quoting this remark, added, "That's the way I always feel in regard to religious teaching; my community allows me to teach this or that class, while I would gladly pay, if I could, for the privilege of teaching in a religious community."

This Religious is one of the most successful in the Order, and the remark, made thoughtlessly perhaps, induced me to ask myself some searching questions: Why is she so successful? Is it only her enthusiasm and love for the work that make her results so eminently noticeable? What are the general characteristics or traits of the successful religious teacher? Would it be feasible and pertinent to spend one summer in ascertaining just what spells success in a teaching order?

The questions thus asked may admit no precise answer, for we need all good qualities and every human excellence to succeed in this, the most vital of the fine arts. But since our lives are pledged to the mastering of its subtleties, no time could be better spent than that given to discovering those qualities the lack of which makes one liable to serious failure. "Why should I yearn to ply a greater art, Who carve white souls to grace eternity?"<sup>2</sup>

My method of procedure then, was threefold:

First, it concerned the ideals of teaching as pictured by religious writers on the subject. They speak from experience and with authority.

Second, one hundred prominent and successful teachers were interviewed to obtain their opinion on the essential qualities of a successful teacher.

Third, these two sources were combined, and a decision was reached as to which are the fundamental

traits needed for success; and a singular discovery was made, opening a vast field of work for religious teachers, the successful attainment of which culminates only with life.

Catholic writers are almost unanimous in putting personality at the top of the list of qualifications needed by a teaching Sister. A highly developed personality is needed by anyone who desires to evoke and strengthen the character of another. The word personality connotes that charm, vitality, courage, and sweetness which make the child love what the religious loves. What the teacher is, not what she inculcates, stimulates real growth in the pupil. "The teacher makes or mars the school."<sup>3</sup> We may speak as we will in the classroom, but it is what we are that is impressing itself all unnoticed on the plastic mind of childhood. A pleasing personality wins the child's affection and does away with disciplinary problems. "Knowing and doing are not sufficient; it is what we are that counts ultimately."<sup>4</sup> How many have known Religious weak in health, perhaps not highly skilled in the technique of teaching, who could govern without difficulty large classes of untamed boys — and why? Because there is something so noble, so fine in these leaders, that they "Mirrored Christ" and made others feel the urge of goodness within, because they themselves, perhaps all unconsciously, took goodness for granted. "Character builds character."<sup>5</sup> "Any teacher may recall that she herself has forgotten much of what she learned from books, but has retained the attitude of the instructor. The personality of the teacher is in the Catholic system an instrument of grace."<sup>6</sup>

Skill in technique of teaching ranks high in the opinion of Catholic writers as a necessary qualification for success. "Any school is as good as its teachers."<sup>7</sup> In these modern days of progress in methods and skill in application, in these hectic days of tests and measurements and diagnosis, no teacher can afford to let any chance escape her of applying the most modern devices to the teaching art, or of having an ever-widening back-

ground of knowledge in the subject assigned and of methods in imparting that subject. If one has knowledge without skill, she will be nothing but a liability to the Community. Normal schools and colleges, recognizing modern needs of pedagogy, have opened their doors to religious teachers, and thousands of members of religious Orders are taking advantage of extension and residence courses with a relative gain in professional skill.

Cooperation with others is indispensable for successful teaching. One famous educator says that the value of a teaching institution depends largely upon the number of teachers who disagree with one another; but this sort of difference in large matters and on purely academic grounds, betokens nerve and strength, and does not connote a lack of cooperation.

A teacher should always feel free to suggest improvements in discipline or methods at the regular pedagogical conference without fear of offending any member of the faculty. Cooperation means a tolerant friendliness, a large-hearted habit of overlooking minutiae, a give-and-take spirit. It is shown in a hearty approval of all good things undertaken, of all new methods tried out by principal and teachers, of an eager effort to make what others undertake a success and to work with the Community for the good of the whole. Father Faber says that more fine efforts are failures for the lack of an encouraging word than for the lack of money to bring the efforts to success.<sup>8</sup>

Twelve Virtues of a Good Teacher<sup>9</sup> is an adaptation to the teaching sisterhoods of St. Jean Baptist de da Salle's treatise of the same name. Father Pottier names these virtues in the following order. Gravity, Silence, Humility, Prudence, Wisdom, Patience, Discretion, Mildness, Zeal, Vigilance, Piety, Generosity. These twelve virtues can well be classed under one title — Spirituality. It seems to me that they answer the Why? of Father Johnson's introduction to The Catholic Teacher's Companion. It is fine to *know*, and better to *do*, but what really counts is to *be*. Perhaps one of these twelve qualities might be taken by itself — Zeal, which I prefer to call Enthusiasm, one of the chief traits of every successful teacher. Enthusiasm is a love of teaching, an almost childlike delight in one's work which is contagious. It catches the keen interest of the child, and makes of teaching a lovely, living, joyful thing. Teachers with vivacity, drive, and "pep" gain an ascendancy over children which is a prime factor in suggestion. "A master artist, by faith and hope and love, can discover and cherish, and finally re-create what is best, in that which to the duller eye and in the weaker hand is wasted."<sup>10</sup>

One hundred authorities, successful members of teaching orders, were questioned to obtain expert opinion on what goes for successful teaching. The greatest number by far (69 out of 100) put personality, char-

acter, or enthusiasm first — but these are not widely differentiated and I would rank enthusiasm as a necessary trait of personality. Ten put good discipline first and the other 21 differed widely. Several thought that patience is most necessary, one chose ability to cooperate and three put good health first.

Knowledge of subject matter was considered by the great majority of teachers to be the second requisite for success and in all cases but three it was subordinated to personality. An old and long-experienced teacher had the habit of saying, "Do your best and the Lord will supply all your deficiencies," although she, too, subordinated knowledge to character.

Ingenuity, broadmindedness, academic training, common sense, human sympathy, teaching skill, love for children — all these were high among the list of requirements.

Religious writers and expert opinion agree, then, that personality is the first requirement for success in teaching, and that knowledge of subject matter united to technique in the profession is the second. If one aims to acquire the "lion's share" of these two, united to human sympathy, nearness to Christ, infinite patience, and a vigilant self-control, she may expect to become an efficient teacher.

Have you begun to suspect it is almost impossible to be an ideal teacher? It seems so. Each of the qualifications listed is endless and can never be perfectly attained. But what glory there is in the struggle! The Religious can always grow in achieving personality, ingenuity, technique, and human sympathy. Each year she can creep a little nearer her goal — and what joy and strength to get a little nearer! What new courage it gives to make one feel she can keep on growing! And as each year a new and wider horizon opens in the field of perfection, one can always know that inasmuch as she is a better teacher this year, she is by just so much, a wiser and stronger Religious.

#### References

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3. Education of Our Catholic Girls, Jenet Erskine Struart.
4. Religious Teacher's Companion (Intro. 11), Rev. Felix M. Kirsch, O.M.Cap.
5. Catholic Educational Review (14: 408) Personality of the Teacher.
6. Ibid. (25: 227).
7. Religious Teacher's Companion (Intro. 9), Rev. Felix M. Kirsch, O.M.Cap.
8. Kindness (Chap. 4), Rev. F. W. Faber.
9. Twelve Virtues of a Good Teacher, Rev. H. H. Pottier, S.J.
10. Life of R. H. Benson (Vol. 2), C. C. Martindale, S.J.

# The Eighth Commandment

*Sister Mary Agnesine, S.S.N.D.*

THE following lesson is so arranged that it can be taught in part, at least, by means of informal discussions. It is understood, of course, that there is no intention of dispensing entirely with the regular classroom procedure or with the Catechism as a textbook. The Catechism will serve as a summary and should follow naturally at the end of the lesson.

Not all chapters in the Catechism lend themselves so readily to thorough and free discussion by younger pupils, and not all need as much elaboration. Since, however, the Eighth Commandment is of so great importance to children, and since their attitude toward their schoolwork in particular and toward life in general is so largely conditioned by a thorough knowledge of this commandment, a method of approach is herewith submitted which will, it is hoped, prove both interesting and effective.

When a small unit of the lesson has been covered, or at any time that the teacher so desires, the work may be varied by dramatization, readings, short stories, etc. Correlation with other subjects will add a great deal to the effectiveness of the work. Especially may this be done with language, history, and citizenship.

## Discussion Group

Approach the subject without any reference to the text. If possible, group the children around you in an informal way, as you would for a story hour. Begin by relating some interesting story pertaining to this commandment, and invite comment and discussion. Have the pupils bring up some of their own problems and let the class help solve them. Gradually submit problems similar to those on the following pages. In each case be sure that a satisfactory conclusion is reached and that the terms are clearly defined. It would be stimulating for the pupils to formulate definitions in their own words, not indeed, for the purpose of committing them to memory, but for the sake of a clearer understanding of their problems.

## Teacher Leads

Success with discussion groups will depend largely, as everywhere else, upon the personality of the teacher. In the first place, the children must have full confidence in her, particularly in her sympathetic understanding of their point of view. Without this attitude on the part of the pupils, the teacher cannot hope to succeed in drawing out the pupils in such a way as to make the discussion profitable to them.

In the second place the pupils should be encouraged

to speak freely of the problems lying within their own experience. It is at such times in particular that the wrong impressions children so frequently have, can be brought to light and corrected. Further, the teacher will do well to direct, rather than impose and to give the pupils every opportunity to add to the store of general information. Reference to the Catechism, the Question Box, and other sources of information should be encouraged. This procedure does not mean giving the pupils too much freedom and allowing them to waste time by idle discussion that has little or no point. Always, the teacher is and must be the guiding force. She must direct, suggest, check, if necessary, and finally draw the discussion to a profitable conclusion. Finally, after a thorough insight into the matter in hand, the children are most likely to be best disposed to apply the lessons learned directly to themselves.

## Applying Lesson

If the lessons learned are to be of any benefit to the pupils, they must be applied directly and intelligently for immediate practice. In the case of the Eighth Commandment, for instance, the teacher might ask the pupils to think of the particular fault in themselves which they consider as being most harmful. Not only do they show themselves willing, as a usual thing, but most eager to begin the work of self-knowledge and self-training at once. Such a practice as the following might be assigned: "I will watch very carefully today that I do not act a lie," or, "I shall try to say only good things about others today." In the case of offenses that come to the notice of the teacher, it will be easy for her to give personal direction to the child at fault, and to require an account of the effort made by way of correction.

In order to impress the importance of this work of self-training upon the children, it may be found helpful to add a special prayer after class for the intention of obtaining help in their efforts. For example: "Let us add a little prayer to our guardian angel that he may help us speak charitably of others today."

## Concrete Problems for Discussion

1. Jack and Bob were neighbors. Bob disliked Jack because the latter had beaten him in a fight. At the beginning of the school year Jack registered in the school which Bob was attending. Now was Bob's chance to get even. He told his classmates that Jack had been expelled from the other school for stealing. The story soon spread over the school.

Suppose the story was true, had Bob a right to talk about it?

What is this sin called?

Suppose the story was not true, what is the sin called?

Jack had been working in the drug store after school hours, in order to help support the family. When the druggist heard the story, he dismissed Jack. What must Bob do to make full satisfaction?

Do you think it is ever possible to retract such a story completely?

Explain to the children why it is almost impossible to undo the harm resulting from such a lie. People remember the bad things reported more readily than the good things about a person. Besides, people whom Bob does not know will hear the story and brand Jack as a thief. They will probably not hear about the retraction.

If Bob came to you for advice, could you make any suggestions for his overcoming the fault? How would you talk to Bob so as not to hurt his feelings?

2. A friend of yours is passing notes to others and does not pass them to you. You feel sure that she is telling things about you. Are you justified in drawing such conclusions? What sin do you commit?

Can you give other examples of rash judgment?

3. A boy in your class has been found guilty of stealing. A few days later you miss some money out of your desk. You and your classmates conclude that the same boy stole your money. What should you do about it? Discuss fully.

4. Your mother sends you to the door to tell an agent that she is not at home. Should you obey?

Must children obey their parents in all things? Can you give an example of a case in which a child need not obey its parents?

Do you think there is any difference between lies that are harmless and those that are not? What would you consider a harmless lie? A harmful lie?

5. The teacher leaves the classroom and asks all the children to keep on working quietly. As soon as she is out you turn around and laugh and talk. When she returns you quickly get back to your work. Is there any wrong in that? What would you call such action?

6. Mary knows that Ethel is in bad company and is deceiving her teacher and her parents. Should she tell anyone. Should we always tell when we know something about another person?

7. You have a chance to look into your book during examination. May you do so?

8. The girl sitting behind you in school does not know her lesson. You can help her out by opening your book and placing it so that she can see the lesson. May you help her? Who do you think would be wronged more by such an action, the teacher or the girl?

9. One of the boys in your school is arrested for forgery. Everybody knows about it. May you discuss the matter?

10. You play sick so that you don't have to go to school. Is there any wrong in that?

11. Elsie has a new dress. She asks you how you like it. You do not like it at all, but do not wish to hurt her feelings. How would you answer her?

12. Your friend Margaret tells you a secret and asks you never to tell. You promise. Must you keep your word?

13. Your chum received a letter which she does not show you. You go to her desk later and read the letter without her consent or knowledge. Had you a right to do so?

14. A boy asks you where you are going. You tell him you are going to the North Pole. Is that a lie?

15. You listen with pleasure to an evil story about someone else. Do you commit any wrong?

#### The Emperor and the Innkeeper

The emperor Rudolph was one day at Nuremberg, and as was the custom at that time, those who had any grievance used to go to him for redress. On this occasion a merchant went to him and reported that, having come into that city on business, he went to one of the chief hotels, and as he had in his possession about two hundred marks of silver in a leather sack, he confided it to the care of the innkeeper during the time he was to remain in his house, that he might put it in a place of safety, but did not ask him for a receipt. When the time came for his departure, he went to the innkeeper and asked him to give him his money, as he was now about to leave the city. The innkeeper looked at him in surprise and declared he had never seen either the sack or the money; and as the merchant had no letter, he found it impossible to prove that he had given him the money. He also informed the emperor that, being one of the chief citizens, the innkeeper had been chosen to be one of the deputation which was to come that day to offer him the homage of the people.

The emperor told the merchant to hide himself somewhere where he might be within call, and that he would see what he could do for him. Not long afterwards the members of the deputation arrived, and the emperor talked familiarly with each of them, inquiring their names and their professions. When he came to the innkeeper, he said to him in a jocular manner:

"I admire your hat very much; will you give it to me in exchange for mine?"

The innkeeper was only too delighted to do so, thinking that he was indeed highly favored.

Not long afterwards Rudolph left the room, telling the guests to wait till his return. He met one of the officers of his suite near the door and said to him:

"Run as fast as you can to such-and-such an hotel, and tell the landlady to give you immediately the leather sack, which her husband has hidden, for it is much needed at the present time. And as a sign that the case is urgent, show her this hat, and she will immediately recognize it as his."

The officer did as he was commanded, and went to

deliver his message. The woman, seeing her husband's hat, and knowing that no one but themselves knew about the stolen money, thought that her husband had sent for it, and gave it to the messenger without any hesitation, who carried it to the emperor. As soon as he received it he returned to the audience chamber and calling to his side the guilty innkeeper, and having also sent for the merchant, he related before the company the whole story. The innkeeper at first answered in indignation that the story was made up to ruin his reputation. Then the emperor, raising up his hand in which was the leather bag, showed it to him and to all those who were present. The innkeeper was struck dumb with astonishment, which was only increased when the emperor related the manner in which the sack had come into his possession. The emperor then gave him a severe reprimand, and ordered him to pay a heavy penalty.

—Chisholm.

#### Dramatization

The story "The Emperor and the Innkeeper" can easily be dramatized. Let the children take this and similar stories and write out the dramatization themselves. They will take pleasure in doing it and will, at the same time, derive much profit. Select the play that is considered best by the class and have the pupils stage it during an English class or at some other convenient time. Care should be taken not to make the play too elaborate.

There are many similar stories which will lend themselves easily to dramatization. Not too much of this kind of work should be done, however, in connection with a single chapter of the Catechism. The chief aim should be to bring home to the children those lessons in honesty which come closest to their own problems in daily life.

#### Stories

There are many stories available in connection with this lesson. It will be necessary, however, to use good judgment in their selection. Again, the teacher should be guided by the close bearing the stories have to the children's own lives. An old story may be more effective when brought up to date, put into familiar scenes, and supplied with familiar names.

Short stories could be assigned for the language work. The interest for the children will be greater if they are allowed to give stories of their own selection. The Bible history is rich with incidents pertaining to the Eighth Commandment.

#### Bulletin Board

Catholic periodicals abound in selections which bring home the lessons taught in the Eighth Commandment. Let the children find such selections themselves and, with the permission of the teacher, post them on a bulletin board in the classroom. Posters, literary selections, memory gems, slogans, etc., all can be brought into play.

#### The Teacher's Outline

One of the most admirable things that God has given to man is the gift of speech, which distinguishes him from all other creatures. Since the Fall of Adam, this gift has been perverted to many evil uses; for example, calumny, lying, etc. To remedy these evils, God has given us the Eighth Commandment. Our character and reputation are thereby protected. Without these, life, even with all other goods, would be a burden.

"A good name is better than great riches." *Prov.* xxii. I.

#### False Witness

I. As in previous Commandments, one sin only is named.

II. But the prohibition includes all such sins as may lead to that one; for example, injustice in thought or word against a neighbor.

III. The Second Commandment forbids words against God: this one, words against our fellow beings.

##### I. False Testimony

1. Giving evidence in a court of justice, which we know to be untrue.
2. Mortal sin, when in a serious matter, whether for or against an accused person, because:
  - a) Grievous violation:  
Of a solemn public trust.  
Of justice.
  - b) The injustice is often beyond repair.
  - c) Public disgrace often attaches to the family also of a perjurer.
3. Contains a threefold guilt:
  - a) Falsehood against the truth.
  - b) Perjury, in breaking the oath.
  - c) Injustice, by the injury it causes.
4. Contains a threefold offense against
  - a) God, by contempt in his presence.
  - b) The judge, by deception.
  - c) Society, condemning a just member, or releasing a villain.
5. Hateful to God:  
"A false witness shall not be unpunished."  
(*Prov.* xix. 5.)
6. Usually given through
  - a) Fear, when a witness is intimidated.
  - b) Love, when a friend is questioned.
  - c) Interest when a bribe is offered.
  - d) Malice, when hatred leads to false evidence.
7. Involves the duty of repairing the evil done to another's honor, etc.  
Hence, in court, always speak the truth, whatever be the consequences.

##### II. Rash Judgment

1. Assent of the will to suspicions about others, without sufficient grounds.
2. Opposed to
  - a) Justice; each one has a right to his good name until really forfeited.

- b) Charity, which "thinketh no evil" and obliges us to love others as ourselves.
- 3. We may be guilty of it by:
  - a) Conceiving dislikes at first sight.
  - b) Attributing the acts of others to bad motives.
  - c) Judging a person addicted to sin because once guilty of it.
  - d) Pronouncing one guilty without hearing his defense.
- 4. Guilt seen thus:
  - a) Christ expressly forbids it.
  - b) It shows corruption of heart, they judging most who are guilty.
  - c) It generally arises from pride usurping authority to judge.
  - d) Often from envy and hatred — Behavior of the Pharisees to Our Lord.
  - e) Most injurious to a neighbor, depriving him unjustly of his reputation in our mind.
  - f) It produces such evil results: hatred and bloodshed.
  - g) Sometimes punished even in this world.
- 5. It is easy to be deceived in passing judgment. Our own past experience will verify this. Take care, therefore, in judging others to take always the charitable view.

### III. Lies

- 1. Words or signs against the truth, to deceive a neighbor.
- 2. The devil told the first lie in Eden, hence called the "father of lies."
- 3. Especially hateful to God, the "God of truth."
- 4. To say an untruth, believing it a truth is not a lie, but an error.
- 5. Kinds of lies:
  - a) Jocose lie: spoken to please and hurting no one.
  - b) Officious lie: hurting no one, but intended to be of service; lie of excuse.
  - c) Malicious lie: injurious to God and man.
  - d) Sacrilegious lie: profanation of the Sacrament. Concealing a mortal sin in confession.
  - e) Hypocrisy: putting on the appearance only of holiness.
  - f) Flattery: praising beyond the truth. — Assuring the dying there is no danger of death.
- 6. Guilt of lies:
  - a) Every lie is a sin, mortal or venial, according to its nature.
  - b) Hence it is never lawful to lie, no matter for what object.
- 7. Conceive a great horror of lies, because:
  - a) A lie is an abuse of God's most admirable gift, speech.
  - b) A lie is an attack on God Who is Truth itself.

- c) A lie dishonors him who tells it.
- 8. Hence the need of watchfulness in parents, as to truthfulness of children.
- 9. Mental reservations and equivocations, when unlawfully deceptive, are sinful.
- 10. But we may hide the truth without being guilty of lying.

### Calumny, Detraction, etc.

#### I. Calumny

- 1. Man has three lives, namely:
  - a) The corporal life of the body, injured and lost by wounding, etc.
  - b) The spiritual life of grace, injured and destroyed by sin.
  - c) The civil life of good fame, injured and ruined by calumny, etc.
- 2. Imputing crimes and faults to others untruly. Whether to individuals or communities.
  - a) By word of mouth, by letter, or by action.
  - b) Whether through malice or interest.
- 3. Exaggerating real faults and defects.
- 4. Denying others' good qualities or actions.
- 5. Most odious and malicious sin. Yet how common, especially in moments of passion.
- 6. Calumny is a sin against:
  - a) Truth: Saying knowingly what is absolutely false.
  - b) Charity: showing absence of love and destroying peace of families.
  - c) Justice: endangering the prospects of the victim and his family.
  - d) Religion: which cannot exist where the tongue is not bridled.
  - e) Manly courage: stabbing in the dark, without giving a chance of defense.
- 7. Guilt of calumny:
  - a) Always a sin because always a lie.
  - b) Shown from Scripture:  
"Thou shalt not calumniate thy neighbor."  
*Lev. xix. 13.*
  - c) Will vary according to:
    - The nature of the imputation made.
    - The injury intended or effected.
    - The number of persons hearing it.
  - d) A most cruel persecution:  
Its bitterness penetrates most deeply the soul.  
In other trials there is usually some alleviation, seldom in this.  
Job bore many things in patience, but justified himself in calumny.  
Hence the magnificent reward promised:  
"Be glad and rejoice, for your reward is very great in heaven." *Matt. v. 12.*
- 8. Source of terrible evils, for example:
  - a) Dissensions and discord.
  - b) Hatred and bloodshed.
  - c) Temporal losses and misfortunes.

*d) Eternal ruin of souls.*

## II. *Detraction*

1. Making known without cause, the secret faults of others. By word of mouth, insinuation, silence, writing, etc.
2. Imparting uncharitable news even as a secret.
3. Hinting that there are things others do not know of a neighbor.
4. Praising coldly, so as to insinuate him undeserving.
5. Seeking to lessen the merit of his good acts.
6. Detraction is a sin:
  - a) As seen from the word of God: "Thou shalt not be a detractor nor a whisperer among the people." *Lev. xix. 16.*
  - b) Against Charity: Exercising an act of hatred or dislike against a neighbor.  
Exposing him to the contempt and ridicule of others.  
Diminishing esteem for him in those who listen.  
Causing him pain should it reach his ears.
  - c) Against Justice: Robbing him of the esteem others may have for him.  
Exposing him thereby to temporal loss (trade, profession, etc.)
  - d) Against the example of Christ, Who would not name the one about to betray Him.
  - e) Committing almost a threefold murder in: The detractor's own soul, because he sins. The soul of the listener who is also guilty. The civil life of the one of whom evil is spoken.
7. Guilt of detraction depends on:
  - a) The person who speaks: (character and position).
  - b) The person spoken of (superior, consecrated to God).
  - c) The nature of the fault revealed (lying, drunkenness).
  - d) The number of persons to whom it is made known.
  - e) Injury done or foreseen.
8. Forbidden also in regard to the dead (Also calumny):
  - a) Though departed they still have a right to their good name.
  - b) The surviving friends are also affected by the detraction.
  - c) It may sometimes be even a mortal sin.
9. We have faults enough of our own without troubling about those of others.
10. Source of many evils (like calumny); for example:
  - a) Hatred and revenge.
  - b) Misunderstandings and suspicions.
  - c) Temporal losses.

*d) Eternal ruin.*

11. Lawful sometimes to reveal the faults of others.
  - a) When for their good (their correction). Informing parents of the evil ways of their children.
  - b) When necessary in order to prevent greater evil.  
Saying the truth to persons engaging servants, lending money.  
Justifying one's self from a crime.
  - c) When accompanied with the necessary conditions.  
Through pure motive only.  
Revealing only to those who can remedy the evil.  
Without exaggerating the fault.

## III. *Talebearing*

1. Repeating to anyone what others have said to him; for example:  
Servant about master, neighbor about neighbor.
2. Sinful because:
  - a) Opposed to the word of God.  
"The talebearer shall defile his own soul."  
*Eccl. xxi. 31.*
  - b) Source of quarrels and animosities.
  - c) Cause of misunderstanding and loss of friendship.
3. Guilt will depend upon:
  - a) The intention of the speaker.
  - b) The injury done or foreseen.
4. Lawful revealing is not talebearing.

## IV. *Words which injure our neighbor's character*

For example:

1. Backbiting:
  - a) Speaking of a person's faults known to all.
  - b) Opposed to the law of Christian charity.
  - c) How common when people meet together.
  - d) Honest criticism may be lawful, but must guard against personalities and uncharitableness.
2. Contumely:
  - a) Raillery and insults offered to a person's face, nicknames, sarcasm.
  - b) Words of reproach as to some sin, failure, or misfortune.
  - c) Actions: as destroying a photo or statue, through contempt.
  - d) May sometimes be a grievous sin.

## V. *Listening willingly to calumny, etc., also forbidden*

1. Directly or indirectly:
  - a) Encouraging it, by showing interest, asking questions.
  - b) Hearing with pleasure.
  - c) Not preventing it when able.
2. Guilt of listening:
  - a) Will vary, as calumny and detraction.

- b) May include scandal by consent, etc. If there were no listeners there would be no detractors.
- c) May depend:
  - On the duty of a listener; for example, a superior.
  - On the motive; for example, curiosity, malice.
  - d) "The detractor and the listener both have the devil in them: one in his mouth, the other in his ears." *St. Bernard.*
- 3. Conduct in presence of calumny, etc.
  - a) If a superior is guilty, show displeasure by the countenance.
  - b) If an equal, turn the conversation, say something good of the injured.
  - c) If an inferior, reprove him and impose silence.
  - d) If the conversation continues, show displeasure at least by silence.
  - e) If this avail not, leave the company rather than sin with them.

**VI. Betraying Secrets forbidden by this same Commandment**

- 1. Sinful, unless for grave reasons:
- 2. Kinds of secrets:
  - a) Simple: when we happen to know what we feel should be kept secret.
  - b) Intrusted: given on the condition, at least implied, that we keep it. For example, professional knowledge of doctors, lawyers.
  - c) Promised: When we are asked and we promise to keep it.
  - d) Secret got by fraud, for example:
    - By listening to conversation.
    - By prying into drawers, boxes, etc.
    - By reading other person's letters. Which may sometimes be even a mortal sin.
- 3. Unworthy of a generous nature, still more of a Christian.
- 4. Guilt of revealing secrets will depend on:
  - a) Importance of the secret.
  - b) The injury likely to follow.
- 5. Resist the beginnings of curiosity and go out of the way of temptation.
- 6. May sometimes be lawful, for example:
  - a) When the matter is trifling and no injury is feared.
  - b) When consent may reasonably be presumed.
  - c) When there is good and reasonable cause, good of the state, defense of the innocent.
  - d) Never lawful in the case of the seal of confession.

**VII. To make satisfaction**

- 1. Positive obligation, often most difficult, yet strictly binding.
- 2. If it can be made, pardon for sin cannot be had without it.

- 3. Hence, who so injures another, by speaking ill of him, must repair the evil as far as he can.
- 4. It must be done without delay, or the evil may only increase.

**VIII. By Restoring Good Name**

- 1. In false testimony, for example, should a man be sent to prison, the perjurer is bound:
  - a) To restore the prisoner's character.
  - b) To obtain his release, if possible.
  - c) To provide meanwhile for his family.
  - d) To repair the consequent evils.
- 2. In Rash Judgment: To correct in one's mind and the minds of others the evil opinions held or given of a neighbor.
- 3. In Calumny: The false accusation must be absolutely denied.
- 4. In Detraction: The statement cannot be withdrawn because true, but,
  - a) Excuse the person, if the case admit it.
  - b) Excuse at least the motives or intention.
  - c) Allow for violence of temptation, difficult circumstances, etc.
  - d) Speak of the neighbor's good deeds, qualities etc.
- 5. In Contumely: according to the:
  - a) Nature of the offense: a blow or an insult.
  - b) Position of the one offending.
    - If a superior be at fault, some act of kindness will usually suffice.
    - If an equal, beg pardon and apologize.
    - If an inferior, it may be necessary to do so on bended knee, and perhaps in public.
  - c) Disposition of the offender:
    - Some would not feel asking pardon, even on their knees.
- 6. See the evil of sins of the tongue, and the obligations they entail.
- 7. In opposition to such sins endeavor always:
  - a) To entertain kind thoughts of others, as a remedy for suspicion.
  - b) To put kind interpretations on their acts, against rash judgments.
  - c) To speak kind words, instead of those that wound and injure.

**IX. Social Advantages of the Eighth Commandment**

- 1. The tongue is the chief instrument of the iniquities of the earth.
- 2. These are fertile sources of trouble and sorrow to society.
- 3. To remedy them God has given this Commandment:
  - a) Safeguarding our honor and character.
  - b) Clearing society of suspicions, etc., which makes men devils.
  - c) Restoring truth, etc., which makes an anticipated heaven.
- 4. Thus not one of our interests that God in His goodness does not surround with a sacred barrier.

**Scripture Texts**

A good name is better than riches. *Prov.* xxii. 1.  
 A false witness shall not be unpunished. *Prov.* xix. 5.  
 A false witness shall perish. *Prov.* xxi. 28.  
 A man that beareth false witness against his neighbor, is like a dart and a sword. *Prov.* xxv. 18.

**Rash Judgment**

Judge not, that you may not be judged. *Matt.* vii. 1.  
 But who art thou that judgest thy neighbor? *Jas.* iv. 13.  
 Is thy eye evil, because I am good? *Matt.* xx. 15.

**Lies**

Lying lips are an abomination to the Lord. *Prov.* xii. 22.  
 Be not willing to make any manner of lie. *Eccl.* vii. 14.

Lie not one to another. *Col.* iii. 9.

A lie is a foul blot in a man. *Eccl.* xx. 26.

**Calumny**

Thou shalt not calumniate thy neighbor. *Lev.* xiv. 13.  
 The poison of asps is under their lips. *Ps.* xiii. 3.  
 They have whetted their tongues like a sword. *Ps.* lxiii. 4.

Their tongue is a piercing arrow, it hath spoken deceit. *Jer.* ix. 8.

Reward: Be glad and rejoice, for your reward is very great in heaven. *Matt.* v. 12.

**Detraction**

His words are smoother than oil, and the same are darts. *Ps.* liv. 22.

Thou shalt not be a detractor nor a whisperer among the people. *Lev.* xix. 16.

The detractor is the abomination of men. *Prov.* xxiv. 9.

Hast thou heard a word against thy neighbor? let it die within thee. *Eccl.* xix. 10.

Detractors, hateful to God. *Rom.* i. 30.

Detract not one another, my brethren. *Jas.* iv. 11.

**Talebearing**

The talebearer shall defile his own soul. *Eccl.* xxi. 31.

The whisperer . . . hath troubled many that were at peace. *Eccl.* xxviii. 15.

The tongue of a third person hath disquieted many. *Eccl.* xxviii. 16.

The talebearer . . . shall be hated by all. *Eccl.* xxi. 31.

**Backbiting, Contumely, Listening, Etc.**

If a serpent bite in silence, he is nothing better than backbiteth secretly. *Eccl.* x. 2.

Whosoever shall say, thou fool, shall be in danger of hell-fire. *Matt.* v. 22.

Have nothing to do with detractors. *Prov.* xxiv. 21.  
 Hedge in thy ears with thorns, hear not a wicked tongue. *Eccl.* xxviii. 28.

Worthy of death . . . they also that consent to them. *Rom.* i. 32.

The tongue is a fire, a world of iniquity. *Jas.* iii. 6.  
 An unquiet evil, full of deadly poison. *Jas.* iii. 8.  
 By it we bless God, and by it we curse men. *Jas.* iii. 9.

**Biblical References****False Testimony**

Achab against Naboth. *3 Kings* xxi. 13.

The two Elders against Susanna. *Dan.* xiii. 61.

The Jews accusing our Lord of blasphemy. *Matt.* xxvi. 61.

**Rash Judgment**  
 Eliphaz and Job. *Job* iv. 7.  
 Putiphar thought his wife's accusation proof of guilt. *Gen.* xxxix. 19.

Benjamin and the cup. *Gen.* xliv.

Judith adorning herself to go to Holofernes. *Judith* x. 4.

The Pharisee against Mary Magdalen. *Luke* vii. 39.

The Pharisee against the Publican. *Luke* xviii. 2.  
 The Barbarians against St. Paul. *Acts* xxviii. 4.

**Lies**

The devil told the first lie in Eden, hence called the "father of lies." *John* viii. 44.

Sarah saying she did not laugh. *Gen.* xviii. 15.

The devil speaking to Eve. *Gen.* iii. 4.

Jacob to Isaac. *Gen.* xxvii. 24.

The woman before Solomon. *3 Kings* iii. 20.

The scribes at the Resurrection. *Matt.* xxviii. 13.

**Hypocrisy**

Herod and the Magi. *Matt.* ii. 8.

Judas at the Last Supper. *Matt.* xxvi. 25.

**Flattery**

Acclamation of the people to Herod. *Acts* xii. 22.

The Pharisees seek to ensnare Jesus in His speech. *Matt.* xxii. 15-21.

**Calumny**

Putiphar's Wife. *Gen.* xxxix. 14.

The Pharisees and Our Lord. *Matt.* xii. 24.

The Chief Priests and the Apostles. *Matt.* xxviii. 13.

Aman's Calumny punished. *Esther* xvi. 18.

Joseph's imprisonment. *Gen.* xxxix. 20.

Job justified his calumny. *Job* xxxi.

**Contumely**

The friends of Tobias. *Tob.* ii. 15.

The wife of Job. *Job.* ii. 9.

# The Literary Presentation of Children

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*The central fact in educational psychology is the study of the child. As we read the formal books on child study, we sometimes feel that somehow or other the real child is not revealed. The material is overloaded with analysis and classifications and terminology.*

*It always seemed to me possible that the portrayal of children in literature furnishes the teacher an opportunity to study the child in his dynamic aspects. For that reason there is submitted herewith a list of books sometimes achieving the high plane of literature or manifesting in some way an insight into children and a sympathetic understanding of them that would furnish, particularly to a young teacher, a human point of view in the study of children. That may raise her routine work to the level of a genuine study and direction of human nature.*

*What teacher has not known a Penrod or a Una Mary?*

*We would welcome comments on this list and would be glad to have names of other books that teachers have found helpful in understanding children. The following list of books with the summary of their contents forms a part of "School Discipline as a Moral Factor in Education" by Sister M. Jutta, O.S.F., one of the Marquette University Monographs, now in preparation.—E. A. F.*

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## The Adventures of Huckleberry Finn

By Mark Twain, New York, Harper & Bros., 1912, pp. 404.

Huckleberry Finn is a neglected, motherless boy, whose father is a drunkard and ne'er-do-well. He grows up as best he can in a Missouri town on the Mississippi River in the good old days before the Civil War. His only guidance consists of unmerciful, and often unjust beatings from his father, whose main purpose seems to be to keep his son from enjoying more advantages than he himself had, thus keeping him from looking down upon his father. Huck escapes from him by making it appear that he has been murdered and thrown into the river. His trip down the river on a raft which has been brought down by the flood, with the escaped slave, Jim, for a companion, is replete with occurrences which show his ingenuity, resourcefulness, and kindness.

The chief value for teachers in this story lies in the study of Huck and Tom Sawyer, who shares honors with Huck near the end of the tale. Huck has a good supply of superstition, a healthy body, and a bright mind. In the various predicaments in which he finds himself he shows logical reasoning and farsightedness. On the other hand he is not averse to giving fiction for fact if it will serve his purpose. He is grateful for Jim's help and will not leave him. When Tom appears, Jim's rescue goes forward with due regard to mediaeval standards, for Tom's imagination and education are of a higher standard than Huck's, and adventure is as the breath of life to him, no matter what the hardships may be.

## Anne of Green Gables

By L. M. Montgomery, Boston, Mass., L. C. Page & Co., 1908, pp. 396.

In this story the author narrates the "ups and downs" of an orphan girl's life from the time she is taken by Matthew and Marilla Cuthbert, a bachelor and his old-maid sister, who really wanted "a boy" from the orphanage, until we have learned to love her as a dear friend in spite of all her failings. Her near-despair at feeling she is not wanted by Marilla immediately enlists the reader's sympathy and from then on one follows her, almost breathlessly, through such incidents as flying into a fury at Mrs. Lynde for saying she is not good looking; breaking her slate over Gilbert Blythe's head for calling her "carrots," causing her dear friend Diana to become intoxicated, unintentionally, of course; playing "Elaine" and almost drowning; and many other such escapades. She is a very talkative child, bubbling over with eagerness to pour forth her nature-loving soul. Anne is very imaginative and impressionable, being easily thrilled and as easily cast into dejection. It is very interesting and instructive to follow her every thought and action during the period of her life presented to us.

On almost every page teachers will find something helpful in child-knowledge or training. The author shows that children feel a great delight in being understood, that pupils are led to be ambitious by a teacher's tactful handling and broadminded guidance, that children want the teacher to be a sympathetic listener, that children appreciate the chance to ask questions, rather than to be asked. Summed up, they want the

teacher to be "a kindred spirit" as Anne says. The book also illustrates the result of unjust punishments, of the wrong kind of punishment, of sarcastic and stinging remarks, of forcing confession of a deed of which the supposed culprit is innocent. Many a teacher would find a great deal of help in her treatment of pupils in the remark of Matthew to Marilla, "I kind of think she's one of the sort you can do anything with if you only get her to love you."

#### Baa, Baa, Black Sheep

By Rudyard Kipling, Under the Deodars, etc., Garden City, N. Y., Doubleday, Page & Co., 1920, p. 240-274.

Business circumstances compel the mother and father of a family in Bombay, India, to entrust their little five-year old son, Punch, and three-year-old daughter, Judy, to strangers in another city. The little girl, lovable and sweet, wins the affection of her guardian, "Antirosa," "Uncleharri," and Harry, Junior. But Punch, bubbling over with life, annoys "Antirosa"; Punch, thirsting for solutions to the many problems his wonder-world raises within his little mind, challenges the limited thinking capacity of both "Antirosa" and Harry, Junior, and thereby offends their pride; and Punch, attempting to exercise his authority as "undisputed despot," which he held at his home in Bombay, draws down upon himself the hatred of Harry. As a result he becomes the victim of repressions, false accusations, unjust criticisms, untimely religious admonitions, and is nick-named "Baa, Baa, Black Sheep." For a few months Punch finds relief from all this restraint in the kindness of Uncle Harry. But when death removes his only comfort, the evils of Aunty Rosa's and Harry's disciplinary measures are left to weave into the developing character of Punch "Hate, Suspicion, and Despair." After five years the parents return to their children. The mother tries to win back Punch through love. She succeeds to some extent but, to use the closing words of the story, "not altogether," for when young lips have drunk deep of the bitter waters of Hate, Suspicion, and Despair, all the Love in the world will not wholly take away that knowledge; though it may turn darkened eyes for a while to the light, and teach Faith where no Faith was."

Every teacher, parent, or guardian will find this short story valuable. It reviews the terrible consequences that may result from undesirable measures of discipline. The evil deeds and the deception of which Punch is accused open up a world that was unknown to him. Goaded on by a lack of sympathy and interest in anything he does or says, he performs the very acts of which he is suspected. He is driven to such extremities that at the age of ten he attempts suicide and murder. The story illustrates the discretion that is to be used in the teaching of religion. To Punch, whom Aunty Rosa tried to convert by inculcating the

fear of the Lord, God was an abstraction, and "intimate friend and ally of Aunty Rosa, generally believed to live behind the kitchen range because it was hot there." He welded the story of the Creation on to what he could recollect of his Indian fairy tales. Although the story may describe an extreme, if not improbable case, nevertheless, it makes anyone who is entrusted with children realize the grave responsibility attendant upon the training of the child.

#### Being a Boy

By Chas. D. Warner, Chicago, Houghton Mifflin Co., 1897, pp. 186.

"Being a Boy" by Charles Dudley Warner, is the autobiography of a New England boy of the nineteenth century. The various phases of a boy's life on the farm are treated. We meet him, for instance, on a typical occasion when his father, before leaving for town, has given him his schedule for the day, with the promise that when all the chores are finished, he may have the remainder of the day to himself. We are introduced to the delights of farming, particularly to the joys which the few holidays afforded. The days recalled with especial delight are the two days in spring and fall when the young cattle and colts are driven to a distant pasture land, and brought back again. There is an interesting section on the part pets play in the life of a normal healthy farm lad. Teachers should read the book for a number of reasons. A careful reading of it will increase the acuteness of that mythical sixth sense, the understanding heart, without which a teacher is a mere pedagogue. It will awaken, too, a latent sense of humor. Teachers should read the book for their own entertainment. Having once become acquainted with the story, they will be in a position to recommend to their students, particularly the boys, a really wholesome tale.

#### Boy

By Inez Specking, Chicago, Benziger Bros., 1925, pp. 164.

The same characters that figure in the story of "Missy" by this author appear in "Boy," but in this story Boy is the chief character. The time covered is somewhat longer than in "Missy," as this story begins some two years earlier, and carries Boy through his college life and to the eve of his wedding. As the story extends over such a long period, the chapters give sketches of various parts of his life at home, at school, on vacation, at college. He is a real boy, getting into all sorts of mischief, and lording it over his sisters. Being the oldest of the children as well as being a boy makes the hero somewhat tiresome by reason of his superiority complex, but as that is a condition with which teachers also must deal, they will be enabled to get a clearer idea of the why's and wherefore's of boy conduct. Chapter nine, entitled "Boy Raves" is the most enlightening for a teacher.

**A Boy's Town**

By W. D. Howells, New York, Harper & Bros., 1918, pp. 247.

This book is a reminiscence of boyhood in a town of southern Ohio, in the forties of the preceding century. The chief interest in this record is the way in which the reader is made to see everything through the eyes of a boy between the ages of three and eleven. The story shows vividly that the child's world is a very narrow place, indeed, that the child himself is the major person in it, that everything is valued by the use it can be to the child only, that boys have their own peculiar ideas as to what is right and just, ideas for which they often cannot at a later day give any account. The life and customs of those days, the Christmas and Easter celebrations, the bonfires and fire-balls on election nights, are described as they linger in the memory of the boy. The book is of pedagogical interest because it reveals clearly the child's viewpoint of life.

**Boystown. A History of Fifteen Year's Work Among Newsboys**

By John E. Gunckel, Toledo, Ohio, The Toledo Newsboys' Association, 1905, pp. 219.

This book is not a story but a history of fifteen years' work among newsboys. It shows how earnest effort to help these little street arabs was well rewarded by the way many of them responded to the well-meant efforts of those who were really helping them to help themselves. Some of these boys had no home and shifted for themselves as best they could, sleeping in some sheltered corner; their highest ideal was to be the leader of "de gang." Others had such poor excuses for homes that it is not surprising that they had no high ideals. This book shows how to make the best of what most people consider absolutely worthless material, by finding what is *good* in the child and building on that with the coöperation of the child. Forced goodness is worth nothing. If the child does not struggle, he will not become strong. "A person must bring himself in touch with the boy, he must learn his ways, his habits; by so doing he learns the best way to approach him and gain his confidence. This done, the rest is easy, because the boy works with you and you simply guide." This is the recipe for success in training children. Numerous instances are given to show how readily a child will respond to real interest, not to mere preachers.

**Concerning Paul and Fiemmetta**

By L. Allen Harker, New York, Charles Scribner's Sons, 1906, pp. 320.

"Concerning Paul and Fiemmetta" might be classed as a descriptive narrative rather than a story. The small hero and heroine, Paul and Fiemmetta, unusual specimens of childhood, are interesting examples of precocious, gifted children who revel in a dream

world of their own invention. They both are imaginative, resourceful, and actively interested in anything giving promise of a thrill. Paul is a little philosopher; he spends hours alone reading and talking to his imaginary friend, Tonks, or to his many dogs, who are more human in his estimation than grown folks. Fiemmetta is delightfully interesting with her grown-up airs, lively imagination, and highly emotional nature. She lives constantly in the world of make-believe. The persual of this book will repay any teacher in the added insight she gains into child life. A better understanding of and keener sympathy for the unusual child must be engendered through acquaintance with unique characters of the type of Paul and Fiemmetta.

**The Court of Boyville**

By William Allen White, New York, The Macmillan Co., 1924, pp. 358.

The "Court of Boyville" is a competent production, told with much sympathetic understanding of boy life. The problem presented is what lies hidden beneath the barriers of boydom. To effect this the author presents a fascinating account of real representatives of boydom. This book is of particular value to teachers, especially women teachers who have never felt as boys can feel, who never reveled in their sports, who are prone to think a ragged, dirty, barefoot boy beneath their dignity, who always look with rigorous consternation upon every outburst of boyishness. To such teachers it paves the way to a deeper insight into boys' actions. It compels the teacher to consider that the greatest hilarity among boys only serves at times to hide the most impenetrable wall of sorrow . . . in a word, it repairs the vision of grown-ups to such an extent that they see as boys see and pass judgment in another sphere — that of true, lively boydom.

**Emmy Lou . . . Her Book and Heart**

By George Madden Martin, New York, Grosset & Dunlap, 1902, pp. 279.

This story of a motherless child in the care of uncles and aunts is told in a humorous but sympathetic manner. It deals with a little girl's trials and troubles of school life from the time she was called "Emmy Lou" in the primer grades, through the grammar grades where she was "Emily Louise" to the sophomore year of high school where she attained the dignity of "Miss MacLauren." Her first year in school was made difficult because she had entered late and she looked with wonder and astonishment upon the 70 other tots who could glibly recite what was worse than Greek to her. But she passed at the end of the year with flying colors because the page she was given to read at examination was one she knew by heart and the fact that she had held it upside down made not a particle of difference to her. She was guileless, conscientious, and by dint of a slow but retentive memory she

climbed the grades steadily. Her "intimate friend," Hattie, gave her many pointers, some correct, some otherwise, about the strange and puzzling matters that were continually cropping up in school life. Teachers will find the methods used in Emmy Lou's school quite different from those of today, but child life retains the same joys and sorrows, the same puzzlement about the ways of grown-ups, who regard as mole hills the things which are as unsurmountable as the Andes to the little child. And how grateful are these little ones for the crumbs of comfort or knowledge dropped them by some sympathetic older person, how they magnify the wisdom and goodness of their teachers until these teachers themselves, by some false move destroy the foundation of their childish faith. This, and much more that is interesting and educative, will be pleasantly brought to notice by Emmy Lou.

#### Freddy Carr and His Friends

By Rev. R. P. Garrold, S.J., Chicago, Benziger Bros., 1910, pp. 198.

Freddy Carr is one of those boys who is continually getting into trouble. He is a mystery even to his father, who interprets his silence as stubbornness, thus increasing Freddy's trials and driving him almost to despair. Freddy's troubles seem very real; they are told in the first person. One can vividly see Freddy and his little friends at school, and in the home, where his sisters are a considerable trial to him. Freddy amuses the reader in his efforts to straighten out situations for which he is at least partly, if not wholly to blame. This little story of English school life is certainly a good study for teachers because of its faithful portrayal of boy life and boy character. The story emphasizes the fact that a great deal of harm may be done by jumping at conclusions concerning children's misbehavior instead of trying to discover the real cause. The hold which an understanding person can have on a child in keeping him true to his better self is also well portrayed; the necessity of believing a truthful child's version of a prank, and the bad effect of what the child considers unjust punishment or treatment are also vividly brought home to the reader.

#### Freddy Carr's Adventures

By Rev. R. P. Garrold, S.J., Chicago, Benziger Bros., 1911, pp. 262.

The same group of boys who figured in the above story are now followed in the next year of school life at the Jesuit College. Freddy's troubles are by no means over; in fact, they have progressed into the realm of adventure; they are far more serious than before. The influence of an older boy on his younger companions, the effect of a "holier than thou" attitude, the necessity of explaining to a child that a "bad temper" is *bad* only when directed toward a bad end, that the same force used for a good purpose will be a blessing, and far more than this, the understanding

of some of a boy's problems, can be pleasantly learned from a careful reading of these two stories.

#### The Golden Age

By Kenneth Grahame, New York, Dodd, Mead & Co., 1924, pp. 241.

In this book the author gives us glimpses into the lives of a family of five children, three boys and two girls, all of school age. Uncles and aunts are their nearest kin, and with them the children make their home. The time is the past century; the place, somewhere in rural England. Their schooling is in the hands of a governess. The incidents narrated give an idea of the comparative freedom which these children enjoyed in their playtime, of their flights of fancy, and of their impersonations from the stories of King Arthur, Grecian and Roman mythology, and English history. It almost seems as if these mythical people had more influence — they certainly were given more respect — than the relatives. The working of the child mind is revealed most charmingly, convincingly, and, no doubt, truthfully in every chapter of the book. It is told in the first person by the second oldest boy. Sometimes the narrator is alone; at other times he is accompanied by one or two of his brothers or sisters; occasionally all are up to mischief. This book shows most clearly the difference in viewpoint, and in the sense of values, between the adult and the child. Difficulties usually arise because the child is hardly ever given a chance to state his side of the story or because his ideas are considered foolish, or of no account. The book also gives the boys' view of the weaker sex, which is not more complimentary than their view of their elders.

#### Heart

By Edmondo De Amicis, Translated from the Italian by Isabel F. Hapgood, New York, Thomas Y. Crowell, 1922, pp. 349.

"Heart" might be called "An Italian School Boy's Journal." Enrico, a boy of the third grade in an Italian municipal school, noted in his copybook, day by day, the incidents of school life and his own thoughts and feelings regarding them. This book is an enlargement of the boy's notations. In it the school life of an Italian boy, the masters' kind, unselfish interest in their pupils, the coöperation of teachers and parents, and beautiful incidents of ideal home life are brought out impressively.

Teachers would do well to read this book. They cannot but be impressed by the enlightened methods of discipline used, wherein "heart" supersedes "force," the intelligent coöperation between teachers and parents in building up ideal characters in children, the persistent, kindly measures used to instill virtue into young hearts, and the feeling of brotherhood between the rich and poor that is constantly fostered by home and school training.

**The Hoosier Schoolmaster**

By Edgar Eggleston, New York, Grosset & Dunlap, 1913, pp. 281.

The story depicts the ingenious control a young schoolmaster, Ralph Hartsook, exerted over a school of rough, muscular, apparently incorrigible ruffians, who maintained that "to play a trick on the master was an evidence of spirit; to 'lick' the master was to be crowned hero of Flat Creek." Ralph's tact and prudence, his stolid firmness and grim determination, coupled with justice, kindness, sympathy, and interest in the children, subdued even those who were reputed as invincible. He succeeded in gaining the mastery in spite of the fact that he refused to accept the conventional idea of the parents of Flat Creek that "lickin' and learnin' must go hand in hand." Mr. Hartsook's unpretentiousness, his unselfishness, and deeply religious spirit conquered Bud, the ringleader of the school, who had merited the title of "Hero of Flat Creek" by "licking" a former master. Bud's defiance was transformed into a loyalty that later rescued the schoolmaster from unjust imprisonment. For a teacher who wishes guidance in matters of school discipline "The Hoosier Schoolmaster" is invaluable. Ralph Hartsook is typical of the teacher possessing an integrated personality that commands the respect, love, loyalty, and good will of all children, even the most undisciplined.

**Jeremy**

By Hugh Walpole, New York, George H. Doran Co., 1919, pp. 304.

Jeremy is introduced to the reader on the morning of his eighth birthday, December 8, 1892, in a cathe-

dral town of England. This day marks the beginning for Jeremy of the feeling of superiority which causes many misunderstandings. The other members of the family are his two sisters, the nurse (called Jampot because of her shape), the father and mother, and a bachelor uncle and aunt. A stray dog which Jeremy has taken in, is objected to by the nurse who says either the dog must go or she will. The mother has no objections to the nurse leaving, so the dog remains; he is named Hamlet by his new master. A governess is employed for the children, who await her coming in great suspense. They are disappointed in her and find that they can do just as they please with her; in fact, they almost drive her to distraction with their many little ways of defying her. Jeremy happens to find out that she is in reality suffering and ill; he is touched with compassion and promises her that he and the girls will be very good. He repeats the same promise to his mother who is on the point of dismissing her for incompetence, as one of the servants has told the mother that the governess has no control over the children.

The book is brimful of child psychology. First, Jeremy's birthday mood, his squabbles with Helen about his increased rights; then the tragedy of being forced to stay at home from the pantomime because of a hasty *yes* which should have been *no*, his stubbornness, the injustice of his punishment, the realization that grown-ups can tell and act lies with seeming impunity, are all good food for thought for the teacher. The quickness and sureness with which children find the weak spots of their elders is clearly shown, also that their heartlessness is due to lack of understanding, not to meanness.



New York City officials award prizes to grade school children for the best essays on Fire Prevention. Both parochial and public schools were represented—International Newsreel Photo



MAIN ENTRANCE, ST. MARY'S COLLEGE HIGH SCHOOL, BERKELEY, CALIFORNIA

—John J. Donovan, Oakland, Calif., Architect

# A Notable Boys' High School

## *St. Mary's College High School*

THE new building of the St. Mary's College High School at Berkeley, Calif., is the classroom unit of an interesting institution. It is deserving of study because it suggests several interesting solutions for the problem of a boys high school in which there are both day and boarding students.

The building is located on a site of approximately twenty acres, most conveniently located in an attractive residence section of Berkeley, California's college

city. The school is accessible to street cars and railway stations and is, at the same time, sufficiently removed from public amusements and business activities to provide the isolation which a school of this type requires. The location consequently helps the school attendance and, at the same time, aids the Brothers in solving the disciplinary and study problems.

The school is conducted by the Christian Brothers as an independent secondary institution. Many of the stu-



FRONT VIEW — ST. MARY'S COLLEGE HIGH SCHOOL, BERKELEY, CALIFORNIA

—John J. Donovan, Oakland, Calif., Architect



CHAPEL — ST. MARY'S COLLEGE HIGH SCHOOL, BERKELEY, CALIFORNIA

dents are preparing for entry into St. Mary's College at Moraga, Calif., and the courses necessarily emphasize classical and college-preparatory work. The high school has a record of fine service as is testified by the success of its graduates in university and college work and in life. About one half of the present enrollment is resident students, and the other half is day students.

The site was formerly a fine old homestead, and time as well as the care of the former owner have left very friendly marks in the shape of beautiful shrubbery and full-grown trees, beautifully located. The Brothers have developed gardens of flowers, shrubs, and lawns, which have enhanced the original beauty of the site and which give an adequate setting to the new building.

The absence of certain ordinary facilities of a high school should be explained in order to make the plan clear. The old homestead has been modified and enlarged for use as a residence hall. An old building on the site serves very satisfactorily for gymnasium and auditorium purposes. The day is, however, not far distant when the St. Mary's High School and its beautiful campus will be entirely rebuilt according to a comprehensive scheme, with a new academic building as the integral part. The building here illustrated has been designed and located to form an integral part of a future comprehensive building program.

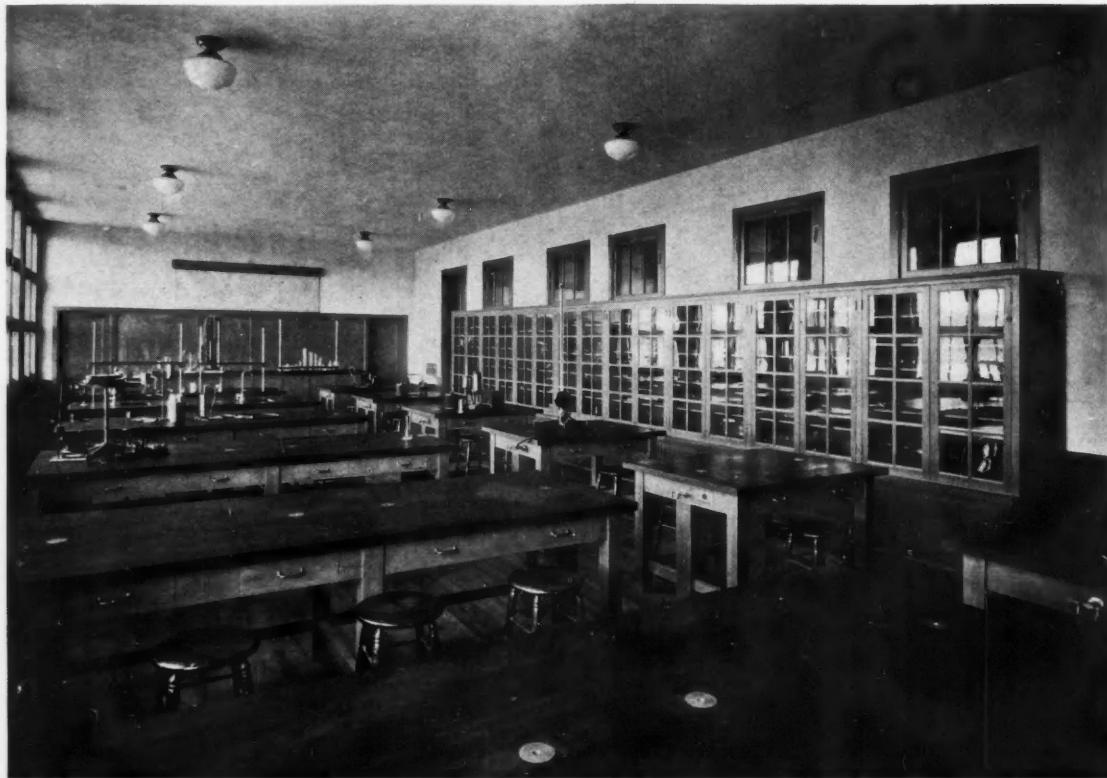
The building which was designed by Mr. John J. Donovan, A.I.A., Oakland, Calif., has a number of fea-

tures worthy of study. The configuration of the site was taken advantage of in locating the cafeteria, the kitchen, the Brothers' dining rooms, and the recreation rooms above grade. The kitchen has been worked out for economy of space and operation, and has been fully equipped with labor-saving devices. The students' dining room is operated on the cafeteria plan, which permits of a wider range of choice of foods than is ordinarily possible in the older types of boarding-school dining-room service. The cafeteria is accessible from the outside and the arrangement of the kitchen, etc., is such as to keep cooking smells out of the building. Recreation rooms adjoin in such a way that they are closely associated with the cafeteria.

The first floor contains classrooms, the students' chapel and study hall, a library, a suite of offices and parlors, a library for the Brothers, and a community room for the boys. It is interesting to note that the study hall and the chapel adjoin in such a way that on gala occasions the study room can be opened up for additional chapel seating.

On the second floor there are six classrooms for academic subjects, three large laboratories, science storage rooms, a room for mechanical drawing, a typewriting room, a study hall, and various minor rooms for storage, etc.

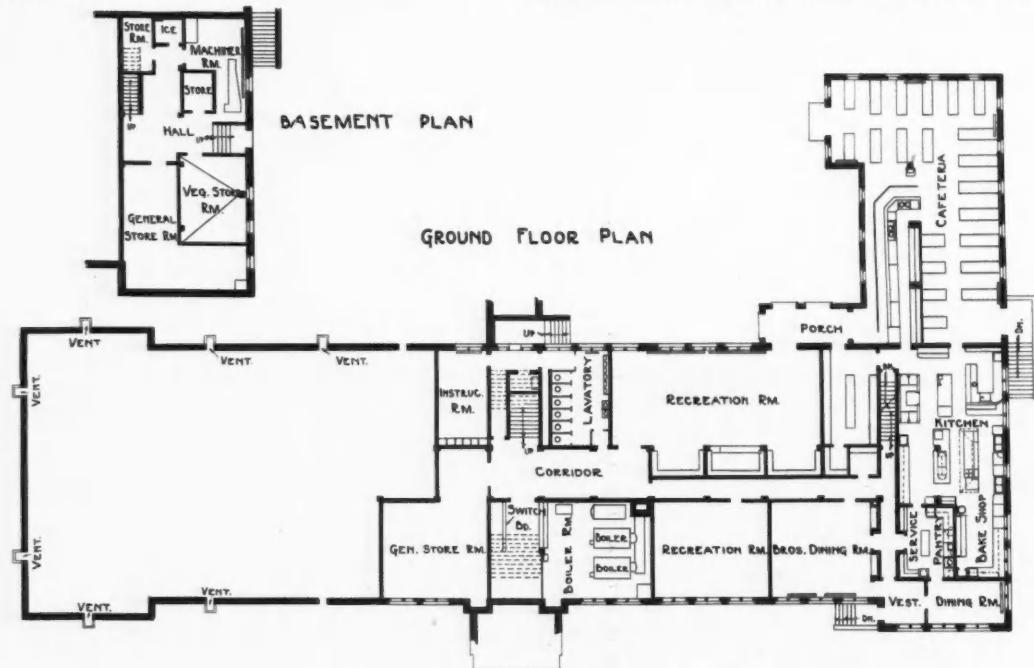
The living wing for the Brothers has been planned for economy of space and for utility. The wing can



PHYSICS LABORATORY — ST. MARY'S COLLEGE HIGH SCHOOL, BERKELEY, CALIFORNIA

be entirely shut off from the balance of the building, without interfering with access to the chapel, the dining room, etc. A walk has been provided, where the Brothers may enjoy outdoor recreation during inclement weather.

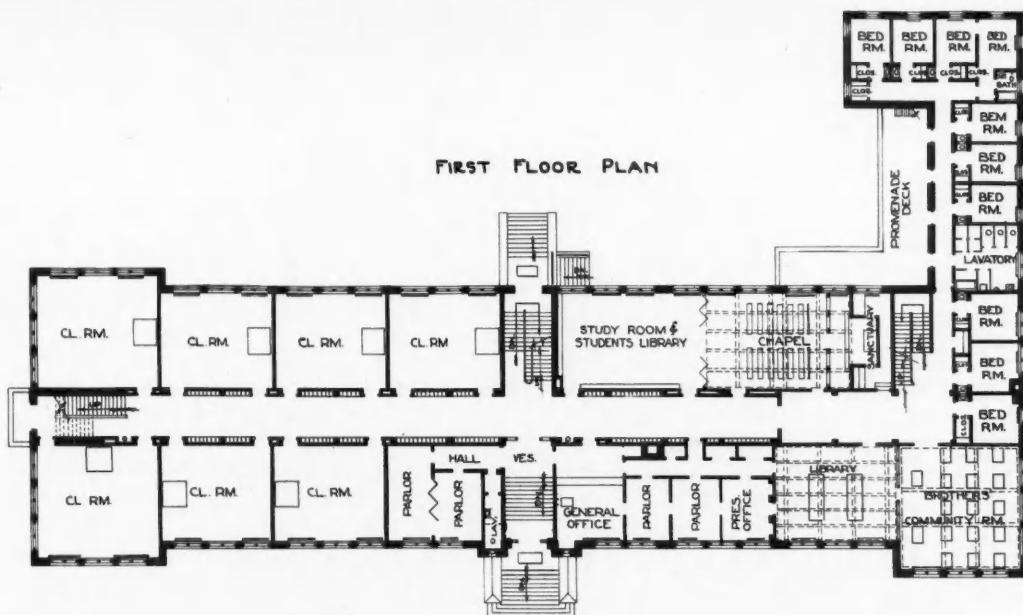
The building is constructed of reinforced concrete columns, floor slabs, and stairs. Reinforcement against earthquake consists of concrete cross ties or studs, which have been employed to withstand possible disturbances. The exterior walls are of brick masonry,



ST. MARY'S COLLEGE HIGH SCHOOL, BERKELEY, CALIFORNIA

*—John J. Donovan, Oakland, Calif., Architect*

FIRST FLOOR PLAN



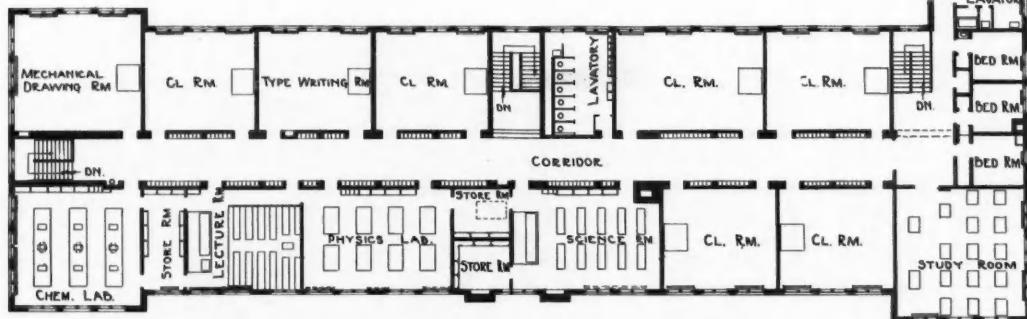
ST. MARY'S COLLEGE HIGH SCHOOL, BERKELEY, CALIFORNIA

faced with a very fine quality of mottled press brick, buff in tone. The main portion of the roof is covered with Spanish Cordova tile; the flat sections are built of composition roofing. The exterior ornament has been carefully limited to the entrances and consists of architectural terra cotta.

The building has been very completely equipped for the educational service which it is to render. In fact, the outlines of the requirements for the building and for the entire equipment and furniture were first worked out by the teaching staff and developed with their cooperation by the architect.

The classrooms have floors of selected maple, plaster walls and ceilings. Breeze windows and large transoms above the classroom doors are provided, to permit of air currents during warm weather. Natural-slate blackboards are used in the classrooms, which are also equipped with intercommunicating telephones and program clocks. It is not planned to use the classrooms at night, and for that reason, the artificial lighting has been limited to service lighting only. The classrooms are, however, fully wired to permit of ready installation of lighting fixtures if the building should be used at night.

SECOND FLOOR PLAN



ST. MARY'S COLLEGE HIGH SCHOOL, BERKELEY, CALIFORNIA

—John J. Donovan, Oakland, Calif., Architect



REAR VIEW — ST. MARY'S COLLEGE HIGH SCHOOL, BERKELEY, CALIFORNIA

—John J. Donovan, Oakland, Calif., Architect

The schedule of rooms and the tabulation of bids is appended for readers of the JOURNAL who may have a similar problem.

*Contents of Building*

Sub-Basement, 33 by 70 ft.,

Contains:

General storeroom

Vegetable storage room

Refrigerating equipment room

*Ground Floor*

Contains:

General storeroom, 26 by 24 ft.

Lay instructors' room, 12 by 23 ft.

Boiler room, 23 by 27 ft.

Boys' recreation room, 23 by 52 ft.

Brothers' recreation room, 23 by 28 ft.

Boys' lavatory, 16 by 23 ft.

Brothers' dining room, 23 by 26 ft.

Storeroom for kitchen, 13 by 31 ft.

Kitchen, 26 by 46 ft.

Private dining room, 10 by 19 ft.

Pantry, 14 by 17 ft.

Cafeteria, 33 ft. 6 in. by 64 ft.

*First and Second Floors*

Contain:

13 Classrooms, each approx. 23 by 27½ ft., 30 seats each

1 Study hall and student's library, 23 by 36 ft., 50 seats

1 Typewriting room, 23 by 27½ ft., 30 seats

1 Mechanical-drawing room, 27½ by 30 ft., 30 seats

1 Chemistry laboratory, 27½ by 30 ft., 36 seats

1 Chemistry storeroom, 10 by 23 ft.

1 Science lecture room, 23 by 27½ ft., 48 seats

1 Physics laboratory, 23 by 36 ft., 32 seats

1 Physics laboratory storeroom, 14 by 11½ ft.

1 General science and biology laboratory, 14 by 11½ ft., 20 seats

1 General science and biology storeroom

1 Bookkeeping room, 23 by 27½ ft., 30 seats

*Administration*

1 General office, 23 by 16½ ft.

1 Parlor, 23 by 11 ft.

1 Parlor, 12 by 16 ft.

3 Offices, each 11 by 15 ft.

*Chapel*

Seating area, 23 by 30 ft.

Sanctuary, 23 by 13 ft. .

Sacristy, 5 ft. 6 in. by 7 ft.

*Brothers' Library*, 23 by 30 ft.

*Community Room*, 29 ft. 6 in. by 30 ft.

*Scholastics' Study Room*, 29 ft. 6 in. by 30 ft.

*First and Second Floors*

Contain:

20 Brothers' bedrooms, average size 10½ by 12 ft.

1 Brothers' lavatory on each floor. Each contains: 3 water closets, 1 bathtub, 2 showers, 1 urinal, 1 slop tray.

Total Students' Stations, 666.

*Bids Received December 16, 1926*

| Contract                         | Low Bid      | Second Bid   | Third Bid    |
|----------------------------------|--------------|--------------|--------------|
| General .....                    | \$165,760.00 | \$174,268.00 | \$174,504.00 |
| Plumbing .....                   | 12,620.00    | 12,620.00    | 12,620.00    |
| Heating .....                    | 13,170.00    | 13,170.00    | 13,170.00    |
| Electrical .....                 | 11,990.00    | 11,990.00    | 11,990.00    |
| Kitchen Equipment .....          | 4,790.00     | 4,790.00     | 4,790.00     |
| Refrigeration .....              | 5,413.00     | 5,413.00     | 5,413.00     |
| Subtotal .....                   | \$213,743.00 | \$222,251.00 | \$222,487.00 |
| Architect's Fee .....            |              |              |              |
| 6% .....                         | 12,824.58    | 13,335.06    | 13,349.22    |
| Total .....                      | \$226,567.58 | \$235,586.06 | \$235,836.22 |
| Total Floor Area, 50,653 sq. ft. |              |              |              |
| Total Cubage, 798,917 cu. ft.    |              |              |              |

| Contract                | Per cent.<br>of whole | Cents<br>per sq.<br>ft. |
|-------------------------|-----------------------|-------------------------|
| General .....           | \$165,760.00 = 73.36  |                         |
| Plumbing .....          | 226,567.58            |                         |
| Heating .....           | 12,*20.00 = 5.56      | 24.9                    |
| Electrical .....        | 226,567.58            | 26                      |
| Kitchen Equipment ..... | 11,990.00 = 5.27      | 23.6                    |
| Refrigeration .....     | 226,567.58            |                         |
| Architect's Fee .....   | 12,824.58 = 5.48      |                         |
|                         | 226,567.58            |                         |

# The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick — — — Editor

## THE CONSOLIDATION OF THE SISTERS OF MERCY

The consolidation of 39 motherhouses of the Sisters of Mercy of the United States, affecting over 5,000 Sisters, is significant for Catholic education. While the consolidation in itself will not improve the personnel of the order in the performance of its works of mercy and charity and education in schools, hospitals, orphanages, or homes for working girls, it makes possible significant educational steps and organization for the improvement and development of personnel all along the line.

Such a national grouping makes possible the building up at motherhouses of an overhead organization of expert services that could bring to every teacher, no matter in how small a place she may be teaching, the results of the latest research, and the most practical suggestions from the ripe experience of the older teachers in the Order. It will make possible a clearing house of the current experiences in all schools, and tend to make the best contagious in all. The community school visitors can be made more effective by conference and by virtue of such an overhead organization as we suggest for facilitating their work.

Such consolidation will make possible the relief of Sisters for an occasional year of study, and for cultivating further the intellectual life of the community. Such consolidation makes possible, too, more economical and more effective care of the sick and infirm and of the aged, by virtue of the special attention that can be given to these problems and by virtue of the numbers affected.

## CATHOLICS IN AMERICAN EDUCATIONAL HISTORY

One of the striking facts in the histories of education in the United States is that no record is made of the Catholic contributions. We have just been reading the history of one of the religious Orders, and are struck by the extraordinary sacrifice and devotion exhibited in the establishment of parochial schools, even in the latter half of the nineteenth century. It is a stirring story of educational pioneering. We should like to have the CATHOLIC SCHOOL JOURNAL the place to make available that extraordinary record.

We should like to see that record told simply, in a straightforward manner based on documents and recording actual achievements rather than pious aspirations or merely roseate descriptions. The historian of American civilization, as well as of American educa-

tion, certainly will not neglect such a record if it is competently done, and readily available.

## THE HISTORY OF EDUCATION

This train of thought suggests a further one. The history of education, particularly as written in this country, is essentially Protestant in its tradition and its emphasis. We shall consider within the scope of the CATHOLIC SCHOOL JOURNAL articles on the educational aspect of the works of such men as St. Augustine, St. Francis de Sales, St. Ignatius of Loyola, etc.

We should like to see others do what we have ourselves attempted in the "Foundations of Christian Education," the study of the sources of the Christian education. We should like to see more studies of Christ as teacher and educator. We should like to see studies of Christ as a teacher, which do not proceed on the assumption that because He was divine, His method was perfect, but rather reverently studied in its human aspects and more from the standpoint of His students.

We should like to have a competent study of the tradition of the Church in the earliest centuries stressing its educational phases. We should welcome an authoritative study of the beginnings of the catechetical method, and its subsequent history. There is opportunity, too, for studies of the influence of Catholic educational and philosophical ideas in modern educational practice. And that, too, opens a wide field.

## SUPERVISION OF PAROCHIAL SCHOOLS

Education offers the greatest opportunity for dilletantism. It is a subject on which we all talk most glibly, with greatest assurance and with utter finality. The most certain recipes for bringing up children will be given with greatest unction by those who have done no intensive reading in the field, have no professional training, and do not have the chastening experience of their own children, or of standing in *loco parentis*.

One of the most difficult problems in the whole range of educational administration is the supervision of instruction. Nothing requires so extensive a knowledge of child nature, of school organization, including class management, of the elements and sequence of the materials of the course of study, of the methodology of education, and of the extraordinarily specialized range of knowledge, skills, and appreciation that are included in that term, sensitiveness to the "touch of nature that makes the whole world kin," to the impact of personalities in the classroom and on the playgrounds, to the necessity of self-discovery on the part of the student are essential qualities for the supervisor.

Besides this, highly specialized knowledge which is required by the supervisor and the knowledge of techniques set out in Sister Salome's *The Community School Visitor*, the job of supervision is such as to require the full time and utter devotion of people in a school system.

This makes it necessary that the supervision of Catholic schools be in the hands of people: (1) who have

been adequately trained for it on a highly professional plane; (2) who have a sufficient classroom experience to know the actual problems and to have the intelligence to apply the knowledge to the actual problems; and (3) who have the time and to whom the responsibility is a direct and major one and not merely incidental.

To what extent do the conditions of Catholic education make such supervision possible? To what extent do the conditions of Catholic education make such constructive professional supervision impossible, or at least accidental? The questions are raised to have the problem frankly faced in the field, and to stimulate our readers to express themselves upon it.

#### **SELECTION AND EMPLOYMENT OF SCHOOL JANITORS**

Someone has said that "a good janitor is harder to replace than a good teacher." Whether true or not, the fact remains that the janitor-engineer performs an important function in making the schoolhouse a desirable place to live in, and in imparting a certain efficiency and momentum to the work performed by both teachers and pupils.

There is a tendency, however, to underestimate the importance of the position. The selection of a school janitor is frequently made with the thought of favoring someone who belongs to the parish and happens to be out of employment. The pastor and the trustees are actuated by a feeling of charity. The man needs a job, his family needs the income. If he is slow and slovenly there must be leniency. In brief, a charitable attitude is maintained.

There is, however, another side to the question. The teachers and pupils have rights which the parish must respect. The retention of an incompetent janitor-engineer may, in the light of the true objectives of the school, prove to be a very uncharitable proceeding.

A group of educators who recently made a study of janitorial service gave voice to the following: "We, as school superintendents, for several years have endeavored to improve our educational qualifications. We have pursued courses in educational supervision, plant management, school administration, and others designed to improve us as school officials and managers. How many of us have taken a course in janitorial supervision, janitorial training, or janitorial technique? Not many. Yet we frankly acknowledge the janitor's work has a direct effect upon teaching efficiency; it influences the health of the child, and to a large extent determines maintenance and insurance costs. We establish elaborate health programs, prepare detailed educational-supervision plans, organize maintenance forces, and pay increased insurance premiums as a matter of course, while one of the determining factors of all these, the janitorial service, is almost completely ignored."

While political considerations may hold an incompetent janitor in the public-school service, an

erroneous conception of charity may hold an equally incompetent janitor in a parish school.

It remains, however, for those who are responsible for the efficient administration of the school plant to secure a proper estimate of the janitorial job, fill the same with some discrimination as to the man and the work to be done by him, pay him a living wage, and then hold him rigidly to his duties.

#### **COMMON MISCONCEPTIONS REGARDING SCHOOL TEXTBOOKS**

The parish schools have never been overburdened with textbooks, and yet it is not claiming too much to hold that school textbooks are discussed with greater frequency than any other class of books by those who are called upon to buy and pay for them. The general charge is that schoolbooks cost too much money, that changes in textbooks are made altogether too frequently, and that the schoolbook business is a great monopoly.

None of these charges can be sustained. To begin with, the expenditure for textbooks constitutes only a small item in the total school costs, except when the number of school children is large and the family income is comparatively small.

The modern schoolbook is cheaper than any other class of books. As a rule it is printed on better paper, more durably bound, and marketed at a lower cost than the great run of books intended for an adult reading constituency. The fact that schoolbooks must stand the wear and tear of the youthful user has prompted the publisher to contemplate the factor of durability. The further fact that schoolbooks are annually consumed in great quantities has lowered the cost of production. Then, too, the competitive attitude of the several educational publishing houses has tended to keep prices within reasonable limits.

The complaint is heard from time to time that textbook changes are engaged in with greater frequency than is really necessary. Schoolbooks have been subject to improvement like everything else. The parochial school must keep abreast of the march of progress. It is true that the Blue Back speller and McGuffey's readers of several decades ago have been superseded by newer and better books, but it is also true that the average life of a textbook is something like twelve years, and that the changes have not been too frequent.

The parent that is called upon to buy a third reader for his child in place of a second reader may imagine that this is due to a textbook change. The fact that the child has passed from a lower to a higher grade may have escaped his attention. Necessarily the passing from one grade to another involves the use of different textbooks. But, this by no means implies that a change in the list of textbooks has been made.

The fact remains that the textbooks found in the American schools are attractive in style, and durable in make-up, and are marketed throughout the country at a reasonable cost.

# The Elves and the Shoemaker

Kathryn Busch Heisenfelt

## An Old Story Told in a New Way

The Characters as they appear:

Tommy, the Shoemaker's Grandson

First Boy, Second Boy, Third Boy, Fourth Boy

The Old Shoemaker

The Poor Lady

The Elves: Thump, Bump, Lump, Jump, Biff, Bang,

Whang, Hammer, Stammer, Twee

Two Customers: The Mother; Anne her daughter

## SCENE I

[The scene is laid in the home of the poor old shoemaker. There are three entrances to the room. One is a door at the right which leads to the bedroom and kitchen; another door at the left opens on the street; in the center is a large window through which the Elves come in. There is a large worktable at the right with two chairs beside it. At the left are several chairs for customers.

As the curtain rises, we see Tommy working at the table. He is dressed very poorly and seems sad. He pounds awhile at a big shoe. He puts it down, sighs, and goes to the window and looks out. Several boys pass.]

FIRST BOY. Hello Tommy. Come out and play.

SECOND BOY. We're going to Dick's house.

THIRD BOY. He has a brand new pony!

FOURTH BOY. Come, Tommy. I'll let you have a ride!

TOMMY. I can't. Grandpa needs me at the store.

SECOND BOY. Oh, come on!

THIRD BOY. The old store won't run away.

TOMMY. No.—Some other time.

FIRST BOY. You'll miss a lot of fun!

FOURTH BOY. Come, fellows, I want you to see my pony.

[They go down the street laughing and talking. Tommy stands there awhile. He turns and goes back to the table and picks up the shoe. He tries not to cry, but a big tear splashes down his cheek. He quickly wipes it away with his sleeve. He is ashamed of himself, squares his shoulders, stands and sings:]

TOMMY. [Sings to the tune of London Bridge is Falling Down.]

All the boys can go and play;  
I must stay  
Every day!  
But I won't cry—  
I'll dry my eye  
And Keep On Smiling!

Let them go and have their fun—  
When it's done  
Nothing's won.  
Honest work  
I'll never shirk  
But Keep On Smiling!

[The song cheers him, and when he finishes he smiles and goes back to his work. The tapping of Grandpa's cane is heard off right. Tommy goes to the door and helps Grandpa to his chair by the worktable.

Grandpa is very, very old and has a white beard. He is thin and bent and moves slowly.]

GRANDPA. I heard you singing, Tommy. You've a brave heart. A lad who sings at his work while other boys play.

TOMMY. I'd rather help you, Grandpa. I don't mind a bit.

GRANDPA. Yes, you do, Sonny. Every boy wants to have some pleasure, and it's right he should.—Did any customers come in today?

TOMMY. [Slowly.] No, Grandpa—but maybe some will come after while.

GRANDPA. Always the hopeful lad, aren't you? But I'm afraid no one will come. Our leather is old and the shoes we make do not sell.

[There is a timid knock at the door—left.]

TOMMY. There's someone at the door! Maybe someone to buy shoes!

[Tommy runs to the door and opens it. A poor, old lady stands there. Her clothes are even more ragged than Tommy's or Grandpa's. Over her stooped shoulders is a worn shawl which she holds tightly.]

LADY. Are you the master of the house, sir?

TOMMY. No, ma'am—but come in. [To Grandpa.] Here's a lady to see you, Grandpa.

[Grandpa rises and goes left.]

GRANDPA. Come in, ma'am. Is there anything I can do for you?

LADY. Oh, sir, it's a long time since I've had even a crust of bread! Could you help a poor woman in need? I do not care for myself, sir, but I have a little one.

GRANDPA. Won't you sit, ma'am? You seem very tired. [He motions to one of the customer's chairs.]

LADY. That I am. Since early morning I have been pleading for a bit of bread. Everyone was too busy or in too much of a hurry to listen. [She sits.] You are very kind, sir.

GRANDPA. [To Tommy.] Lad, in the pantry is a loaf of bread and a jug of milk—bring it please.

TOMMY. Yes, Grandpa. [He goes out — right.]

GRANDPA. You see we are not very grand people. We have little to give — but what we have we'll gladly share with you.

TOMMY. [Outside.] There's only half a jug of milk, Grandpa — shall I pour some into the bowl?

GRANDPA. [Looks at Lady — then to Tommy.] No, Sonny — bring the jug.

GRANDPA. [To Lady.] The milk will bring roses to the cheeks of the little one.

[The Lady smiles gratefully.]

[Tommy enters right with the jug and the bread which he has wrapped in a cloth. He gives them to Grandpa.]

GRANDPA. Here, my good Lady — I wish we had more to give.

LADY. [Rising.] Oh, thank you, sir! May God bless you!

GRANDPA. Thank you, ma'am. Tommy, show the Lady to the door. She is wanting to bring the milk home.

[Tommy does so.]

LADY. [Pausing at door.] You're a good, kind laddie — may Heaven reward you!

TOMMY. Thank you, ma'am — good-by!

[The Lady hurries away.]

[Grandpa goes to the table and sits. Tommy looks after the Lady, then goes to table.]

GRANDPA. Well, Lad, we've a bit of bread and water for this day. —

TOMMY. I don't mind, Grandpa; I'm not hungry.

GRANDPA. [Patting his arm.] But we've more than bread. We have the joy that comes with giving.

TOMMY. That's better than customers anyway — isn't it, Grandpa?

[Grandpa nods and smiles. They go at their work happily as the curtain falls.]

## SCENE II That Evening

[The room is in a half-darkness as the curtain rises. Nothing seems to be happening, when all at once we hear a humming sound. It grows louder and presently the Elves come in the window — center.

They are all dressed in brown, with long caps. They wear belts with a hammer tucked in at the left.

Each Elf carries a shoe on his right hand, shoulder-ing it as if it were a gun; the first Elf has his left hand at his waist — each of the others has his left hand on the waist of the one before him.

They make a Snake Figure until they reach the front. They hum softly till they make a line, holding shoes as before.]

THUMP. Toes out! Chests out! Mark time! One, two! One, two!

[They mark time, left, right.]

THUMP. Squat!

[They all sit cross-legged in a row. Thump remains standing.]

THUMP. Are we all present? Let's count noses.

[They turn their noses toward him.]

THUMP. [Calling the roll.] Bump!

BUMP. Present.

THUMP. Lump!

LUMP. Present.

[He calls them all. They all answer till he comes to Twee.]

THUMP. Twee!

TWEE. I'm here, too.

THUMP. You must say Present, Brother Twee.

TWEE. [Ready to cry.] I — I haven't any!

[The others begin to laugh.]

THUMP. Silence, men! What do you mean, Brother Twee?

TWEE. Today's my birthday and no one remembered it. I didn't have any present — not even a cake! [He begins to cry.]

ALL THE ELVES. Is it your birthday? We're so sorry! We forgot!

THUMP. How old are you, Brother?

TWEE. I'm 777 years old today!

THUMP. Just a child. Well, you shall have a nice birthday cake — we'll see to that, won't we, Brothers?

ALL THE ELVES. We'll see to that all right!

THUMP. And the cake shall have 777 pink candles! But we have work to do first. Are you ready, men?

ALL THE ELVES. We are, Brother Thump!

THUMP. Place shoes! [They put shoes on floor at their left.]

THUMP. Take hammers! [They take hammers in right hand.]

THUMP. Take shoes! [They put their left hands in shoes.]

THUMP. Shoes, Up! Hammers, Up! [They lift both hands high.]

THUMP. Beeeeeee — Gin!

[All the Elves pound the shoes keeping time while they speak.]

ELVES. Biff, Bang! Biff, Bang! Thump, Whang!

Bump, Whang!

That's the way we work — O! Never, never shirk — O!

Pound the heel; pound the toe;

Do the neatest job we know!

Biff, Bang! Biff, Bang! Thump, Whang!

Bump, Whang!

Here's a dandy shoe — Ho! Shining bright and new — Ho!

Place them so — In a row! [They put them down — five pairs of shoes.]

Now it's time to go!

THUMP. Good work, brothers. Is every little nail in place?

ELVES. Every little nail.

THUMP. No sharp corners to make holes in peoples' socks?

ELVES. No sharp corners, Brother Thump.

THUMP. Very well. We will now sing our closing song. No sneezing between verses. To make sure we'll all sneeze now. Stand, Brothers and — sneeze. [They follow orders. They all take a large handkerchief from a right pocket and sneeze three times together.]

THUMP. Nothing like a good sneeze to tune up. Are you ready?

ELVES. We are ready, Brother Thump!

THUMP. Begin!

ELVES. [Singing to tune of Three Blind Mice.]

Work is done  
Now for fun!  
Every one  
Skip and run!  
Grandpa helped the poor lady today,  
Tommy stayed in and did not go  
and play,  
That's why we've done all their work in  
this way  
It's lots of fun!

[They exit center with same step as at entrance, but place hands on shoulders of boy ahead this time. They hum the song as they go. The humming dies out in the distance. All is quiet. The curtain falls.]

### SCENE III The Next Morning

[Grandpa and Tommy enter right.]

GRANDPA. Another day, Tommy, another day.

TOMMY. Did you sleep well, Grandpa?

GRANDPA. Not as well as you, no doubt — but I napped a bit. Open the window, lad; let in the healthy sunlight.

TOMMY. Why, Grandpa! The window is open!

GRANDPA. That's strange! Oh, well, maybe we forgot to close it last night. [Grandpa sits at work-table]

TOMMY. I'm going to get the broom and sweep up a bit. [Goes out right.]

GRANDPA. That's a good boy. [He works at a shoe.]

TOMMY. [Enters right with broom.] I'll start here. [Sees shoes.] Grandpa! Look here! Five new pairs of shoes! Look! [Grandpa comes to him.]

GRANDPA. Bless me! Where did they come from?

TOMMY. [Suddenly.] I know, Grandpa! The Lady — —

GRANDPA. What do you mean, Lad?

TOMMY. You've always said that every kind deed we do comes back to us in greater measure!

GRANDPA. I believe you're right, Tommy. My! Aren't they fine shoes! Put them on the table. I'm afraid I can't bend to pick them up.

[Tommy picks up the shoes and gives them to Grandpa who places them on worktable. A lady and her little girl come in left and sit in the customers' chairs. Grandpa and Tommy are so busy looking at the shoes they see nothing else.]

LADY. I'm sure the old Shoemaker has nothing to fit you, Anne.

ANNE. Oh, let's see, Mother. Please!

LADY. I feel sorry for him, too, but if he has no shoes we can't buy. But we'll ask him.— Mr. Shoemaker!

GRANDPA. Oh, pardon, me, ma'am. I was so interested in the new shipment I did not see you come in.

ANNE. A new shipment? I thought you made all your own shoes — do you think you have a pair to fit me?

GRANDPA. Just a moment. [He takes a measure from his pocket and finds her size.]

TOMMY. [Who has been watching.] We have the size, Grandpa! I'll get it. [He runs to the table and comes back with a pair of shining slippers.]

ANNE. Oh, Mother! Aren't these pretty. Let me put them on myself. [She does so and stands.] Mother, I feel as though I had to dance in these! The fairies must have made them! [She dances.]

GRANDPA. Maybe the fairies did make them — who knows?

MOTHER. They are fine shoes. My little girl shall have them.

ANNE. Thank you, Mother. I'll be oh, so careful.

MOTHER. [Looking at table.] I believe I see a pair over there that would fit me. Yes, that's right. Please let me try them.

[Tommy brings them to her. They fit perfectly.]

MOTHER. [Rising.] Why, I feel like a little girl again! Surely these are magic shoes! Please wrap my old ones for me.

[Tommy takes old pairs to table and wraps them.]

MOTHER. [To Grandpa.] How much will the two pairs be, Mr. Shoemaker?

GRANDPA. Would five dollars be too much, ma'am?

MOTHER. Five dollars? For two such pairs of shoes? I am an honest woman, Mr. Shoemaker. Ten dollars is little enough for them. Here they are. [She gives him the money.]

GRANDPA. Thank you, ma'am.

MOTHER. You have three pairs on the table, I see. A pair of men's shoes, and two pairs for boys. Let me see the sizes. Just the thing! My husband will be in later today to get them for himself and our boys. Be sure to save the shoes for them, sir!

GRANDPA. I will do that, ma'am.

TOMMY. Here are your shoes, ma'am.

MOTHER. [Taking them.] I thought these were fine, but they'll seem very shabby now that I have the new shoes.

ANNE. Let me carry them, Mother.

MOTHER. [Gives bundle to Anne.] Thank you, dear! Good-day, sir.— Good-day, little boy.

[Tommy opens the door for them. They go out smiling.]

[Grandpa and Tommy look at each other — they are too happy to speak at first.]

GRANDPA. Ten dollars! So much wealth!

TOMMY. Isn't it wonderful?

GRANDPA. It is wonderful — wonderful. I cannot believe it's true!

TOMMY. Grandpa — —

GRANDPA. Yes, Lad?

TOMMY. Couldn't we give the poor Lady something, too?

GRANDPA. I like to hear you say that, Tommy.

TOMMY. We'll get her —

GRANDPA. Wait, Lad. Give me my hat — it's in there. [Points right to bedroom. *Tommy brings it.*]

GRANDPA. Now we will buy a great basket of fruit for the Lady.

TOMMY. And cookies and cakes.

[*They move toward door left.*]

GRANDPA. We must not forget nice, fresh vegetables.

TOMMY. Do little children eat vegetables, Grandpa?

GRANDPA. If they don't, Tommy, it's a shame!

[*They go out talking excitedly. The curtain falls.*]

# The Milwaukee Religious Vacation Schools

THE idea of having religious vacation schools, taught by Sisters, in those communities of the archdiocese of Milwaukee where there are no parochial schools began in 1925 under the auspices of the Archdiocesan Council of Catholic Women, with the approval of the archbishop, Most Rev. Sebastian G. Messmer, who appointed Rev. Joseph F. Barbian, diocesan superintendent of schools, director of the project.

After studying the reports of other vacation schools throughout the country a plan was adopted and submitted to pastors who might be interested. The schools were to open June 29 and to close July 31, with classes in the forenoon only. There was to be a half hour for recreation. No session was to last more than an hour and a half. The Sisters would give religious instruction while lay women were to assist in recreation.

### Securing Sisters

"We asked the Orders having their motherhouses in Wisconsin for Sisters, so we had no difficulty in getting teachers," said Miss Katherine Williams, chairman of the committee on vacation schools. "Two teachers were assigned to each school. We had 28 Sisters in all the first year."

### Maintenance of Sisters

"The Sisters lived in parish houses or were entertained in private homes. The pastor paid a small offering to each Sister besides providing living accommodations and transportation expenses. All the Sisters liked the work — it seemed worth while. They volunteered to come back the next year. And the Mothers Provincial approved the plan . . . and promised all the Sisters needed for next year."

### Schoolrooms

Nothing could stop the work from going on. In some places classes were held in the church. One class would

be held in the sacristy and one on the main floor of a church. Sometimes schoolrooms were used if they were available, and in some places a vacant lot was used.

The work has been carried on for four years. In 1926 there were 13 schools; in 1927, 20; in 1928, 32; and in 1929, 28.

### Attendance

In four years the attendance almost doubled. The enrollment this year (1929) was over 1,500 all boys and girls between 4 and 17 years of age. The average attendance for all the schools was 98 per cent. In order to attend, some children came as far as seven miles. They walked; they came on milk trucks; they begged rides on the highway. Neighbors grouped together and parents took turns bringing them in. In one town, a milkman stopped before the door of the church — there was a rattling of milk cans — and eight youngsters, packed in like sardines on the floor between the cans, were pulled, one by one, from the truck.

### Children's Reactions

Did the children like it? There were prizes for the smaller children. The Sisters gave out holy pictures, medals, rosaries, statues, crucifixes, badges, and scapulars, which, though incentives for attendance, acquainted them with religious articles and introduced such articles into the homes. At the close of the final session each child was given a souvenir picture, "Christ Teaching Little Children."

### How the Work Spread

No one can spread news faster than children. The school became a popular resort. The word spread. "What a good time we're having! We learn about the love of God. We play games. We learn to sew. We read Bible stories. We have contests, and we do a

thousand different things." Envious eyes watched them go to school. They were made to feel important. One child was told jokingly the Sisters were to be taken home. "Over my dead body," she said throwing her arms around the Sister in defense.

#### Pastors Verdict

Every pastor who had a school asked to have one the next year. Other parish priests, after hearing of the results, have arranged for an increasing number each year.

#### Results

One community started a parish school because "the children wanted the Sisters back."

In one parish the children learned to sing the high Mass and the requiem and supplied the parish with a choir, which it did not have. Sodalities were established. A number of Protestants attended the exhibits and entertainments. A few sent their children to the schools. The school brought the Sisters in contact with people who had never seen a Sister before. The vacation schools have helped to show the country parishes the need of parish school to foster a living faith. Some parishes had missions instead of vacation schools; in one case the neighboring towns swelled the attendance to 450 children.

#### Weaknesses

The work is too young to remedy all the weaknesses of the plan. Some children cannot get to church or school because the distance is too great. The only approach to them is through correspondence during the winter. There is a dearth of trained catechists to carry on the work started by the Sisters. Although in most parishes the pastors are very faithful and zealous co-operators, a few have attempted to go to extremes by having the program entirely religious, with no outside activity. A few try to use the school to train their

first communicants. The general report of the Sisters was appreciation for the coöperation shown by both pastors and parents. The vacation-school movement serves only to open up the possibilities that the country parishes offer for further development and shows the need of Catholic action in rural social activity.

The following is a typical pastor's report of the work of a vacation school:

**Vacation Schools**  
**June 25 to July 26, 1929**  
**Under the Auspices of the**  
**Milwaukee Archdiocesan Council of Catholic Women**  
**Church, Pastor, Town**      *Sisters in Charge*  
*Boys, Girls, Total Women*  
*Orders of Sisters*

#### Religious Program

##### *Confirmation Class*

9:00 to 9:30—Study  
 9:30 to 10:00—Catechism  
 10:00 to 10:10—Recess for all  
 10:10 to 10:30—Bible History Instructions by Pastor  
 10:30 to 11:00—General Instructions on the Mass  
     (Pastor)  
 11:00 to 12:00—Recess, Singing, and Rosary for all.  
 Tuesdays and Thursdays from 10:30 to 11:30,  
 Mission.

##### *Communion Class*

|       |           |
|-------|-----------|
| Study | Catechism |
|-------|-----------|

##### *Confession Class*

|           |         |
|-----------|---------|
| Catechism | Stories |
|-----------|---------|

|               |         |
|---------------|---------|
| Health Lesson | Drawing |
|---------------|---------|

##### *Reaction Period*

|                  |                |
|------------------|----------------|
| 1. Baseball      | 3. Contests    |
| 2. Singing games | 4. Other games |

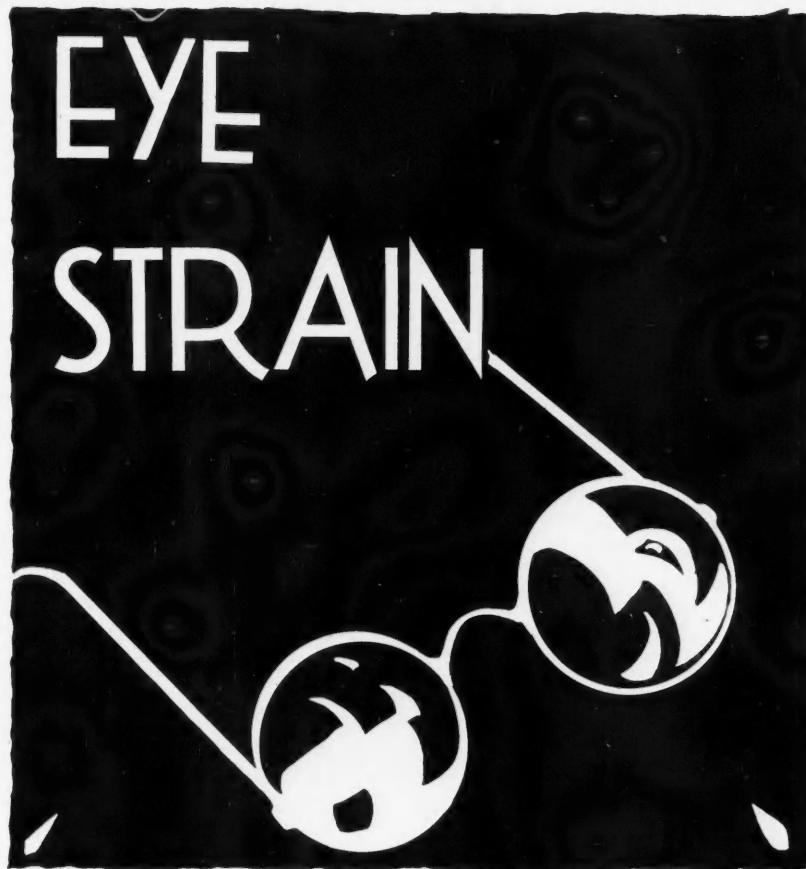
##### *Prizes*

Concluded on page 347



*One of the Religious Vacation Schools in the Archdiocese of Milwaukee*

# POOR BLACKBOARDS CAUSE



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# PREVENT IT

# Education Week

## November 11-17

WITH characteristic foresight, the Church has seen in American Education Week a rare opportunity to rally the laity to a larger and more united effort in behalf of Catholic education; an occasion to dispel false notions held by some non-Catholics as to the reasons for the existence of a separate system of schools; and an opportune time to make known to the general public, the profound contribution the Catholic school is making to American life in training its charges for full and complete citizenship. In order that Catholic schools may continue to do their proportionate share in the observance of American Education Week, over 10,000 leaflets outlining a program are being distributed gratis to school officials by the department of education of the National Catholic Welfare Conference. This program, intended to promote sound discussion of the present needs and past achievements of Catholic education, should meet the most exacting requirements of our educational institutions.

American Education Week is to be held this year, November 11 to 17. Its observance has been marked each successive year since its inauguration by increased unanimity and increased effectiveness. It has won its way to recognition as a serviceable method of contributing to the preservation of our democratic institutions, through its ability to focus the minds of the people on the work of the schools, their needs, and their objectives. Since the best safeguard for democracy is education, it is well for the nation that this is so.

The whole-hearted cooperation between educational officials and civic and fraternal organizations cannot be urged too strongly; nor can we refrain from again asking that every effort be made to secure publicity in the Catholic and the secular press for any programs staged during the week. The CATHOLIC SCHOOL JOURNAL would appreciate any copies of programs or newspaper clippings telling of the activities carried out in the schools where National Education Week was observed.

### Program

An education that unites intellectual, moral, and religious elements, is the best training for citizenship. It includes a training for citizenship. It includes a sense of responsibility, a respect for authority, and a consideration for the rights of others, which are the necessary foundations of civic virtue—more necessary where, as in a democracy, the citizen, enjoying a larger freedom, has a greater obligation to govern himself. We are convinced that, as religion and morality are

essential to right living and to the public welfare, both should be included in the work of education.—Bishops' Pastoral Letter.

This program is particularly adapted to the needs of Catholic schools in their observance of *American Education Week*. The prime purpose is to focus the minds of the people on the work of the schools, their needs, and their objectives. The program will appeal strongly to those in charge of our Catholic educational institutions, knowing that they have the hearty support of the department of education of the National Catholic Welfare Conference.

### Patriotism Day, Nov. 11

*Patriotism is love of country, and loyalty to its life and weal—love tender and strong, tender as the love of son for mother, strong as the pillars of death's loyalty generous and disinterested, shrinking from no sacrifice, seeking no reward, save country's honor and country's triumph.*—Archbishop Ireland.

### Slogan: Catholic Truth and True Patriotism Are in Full Accord

1. The patriotism of the Catholic school.
2. Proper respect for the flag.
3. Religious toleration—a precious heritage.
4. Citizenship—the highest and greatest gift of the nation.

References: Civics Catechism, Catechism of Catholic Education, chap. V; Bishops' Pastoral Letter, p. 63; The United States Manual, F. A. Owen Publishing Company, Dansville, New York; The Catholic Mind, Vols. XXII, No. 12, XXIII, No. 1, XXIV, No. 13.

### Religious-Teacher Day, Nov. 12

*I name our teaching Brotherhoods and Sisterhoods. To them, in the name of Catholic education, I bow in reverence and gratitude. Sublime their life in which we behold the magnificent flowering of divine life imbedded in the deep fiber of the Church by Christ, her founder.*—Archbishop Ireland.

### Slogan: He Alone Lives Truly Who Lives for God

1. More vocations for our Brotherhoods and Sisterhoods.
2. Dignity of the teacher's calling.
3. What constitutes a vocation to the religious life?
4. Improvement of teachers in service.

References: A Catechism of Catholic Education, N.C.W.C., chaps. X and XI; Bishops' Pastoral Letter,

Continued on page 338

# THE OVERWHELMING CHOICE



Singer Machines  
in use in Murphy  
High School,  
Mobile, Ala.

With a Singer  
Electric, they  
learn to love  
sewing as well  
as how to sew



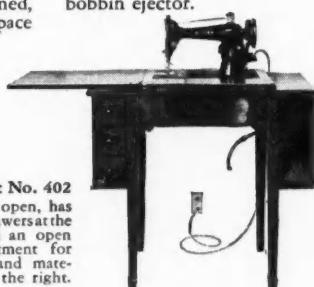
## The SINGER "STUDENT Model"

[ILLUSTRATED BELOW]

A modern electric sewing machine especially designed for classroom use, with these desirable features:

Special legs of any desired height—Choice of built-in or attached motor—Individual Singerlight—Adjustable knee control—Cover, when opened, provides extra table space—Safety lock on cover when closed—Machine, when closed, becomes flat-topped table—Choice of rotary or oscillating sew-

ing mechanism—Large capacity, horizontal round bobbin—Upper and lower tensions easily regulated—Automatic bobbin ejector.



Cabinet No. 402  
Shown open, has  
three drawers at the  
left and an open  
compartment for  
books and mate-  
rials at the right.

## In Schools and Colleges ... as in the Home

It is easy to understand why in high schools, private schools, normal schools and colleges, Singer sewing machines are used almost exclusively for classroom instruction. The preference is based on sound reasons.

1. School training is a preparation for practical home life. Most homes are equipped with a Singer. Thus the student is trained on the machine she is most likely to use as a young woman, as a wife and mother.

2. Singer sewing machines are recognized the world over as the standard of perfection in design, in quality, in ease and simplicity of operation.

3. They have stood the test of practical use under all conditions and circumstances for 78 years—far longer than any other make.

4. They are sturdily built to stand hard usage by "beginners."

5. Singer provides a free educational service to schools and colleges.

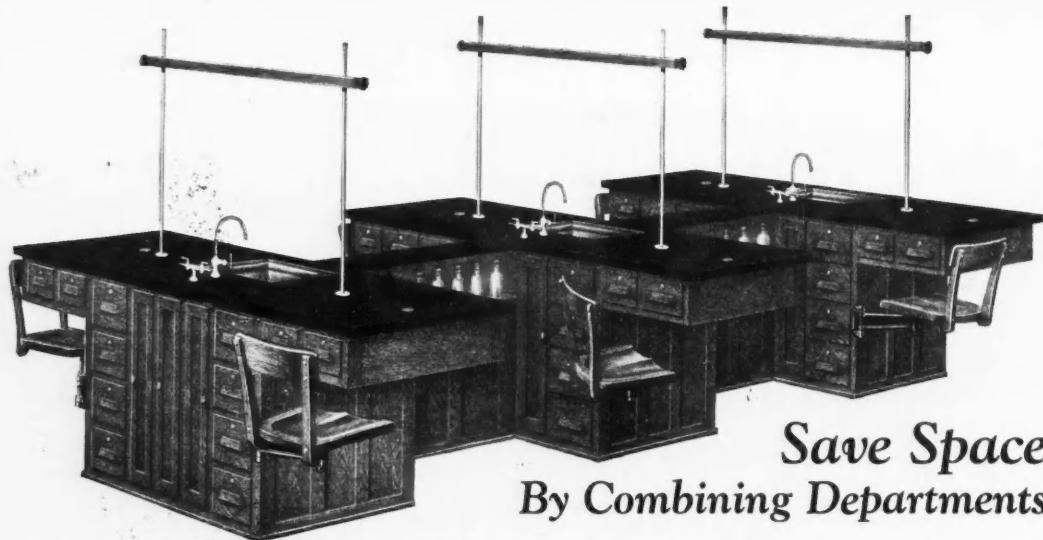
6. Singer maintains in every city a shop where prompt and satisfactory service is always available—repairs, parts, needles, oil, belts, instruction, everything necessary to keep machines in perfect running order.

7. Singer renders to schools without charge a periodical inspection and adjustment service.

8. Special discounts are made to schools on all Singer models.

**(Singer sewing machines are used almost exclusively in schools throughout the world)**

**SINGER SEWING MACHINE CO.**  
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## Save Space By Combining Departments

Where it is desirable to combine the chemistry laboratory and the lecture room, or chemistry, physics, and biology laboratories and lecture room, Sheldon Multi-Service Tables with Adjusto-Posture seating meet the requirements especially well.

Students may sit down or rise quickly and noiselessly. Adjusto-Posture Chairs may be swung around the end of table out of the way in an instant when the student desires to stand and work. Drawers and cupboards are readily accessible whether the pupil is standing or sitting.

*Write for literature*

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*Laboratory Furniture Specialists for 30 Years*

Continued from page 336

p. 71; Christian Schools and Scholars, Drane, Benziger Brothers, New York; What Shall I Be?, Cassilly, America Press, New York; Our Nuns, Lord, Benziger Brothers, New York; Why a Catholic College Education?, N.C.W.C., p. 31; Why Have We Been Neglecting Our Teaching Brothers?, Xaverian Brothers, Mt. St. Joseph's College, Baltimore, Md.; The Catholic Teacher's Companion, Kirsch, Benziger Brothers, N.Y.

**Parish-School Day, Nov. 13**

*Without religion there can be no moral education worthy of the name, or of any good, for the very nature and force of duty comes from those special duties which bind man to God, Who commands, forbids, and determines what is good and evil.—Pope Leo XIII.*

**Slogan: A Catholic Education Prepares One Not Only to Succeed Here, But Also Hereafter**

1. The parish school's contribution to American life.
2. How Catholics support two school systems.
3. Religious education and the parish school.
4. Catholic parent-teacher associations.

References: Official Attitude of Catholic Church on Education, N.C.W.C.; Catholic Encyclopedia, Universal Knowledge Foundation, New York; The Parish School, Dunney, Macmillan Company, New York; The Contribution of Catholic Education to American Life;

Parent-Teacher Associations in Catholic Schools, N.C.W.C.

**High-School and College Day, Nov. 14**

*God has given us a heart to be framed to virtue, as well as a hand to be enlightened. By secular education we improve the mind; by religious training we direct the heart.—Cardinal Gibbons.*

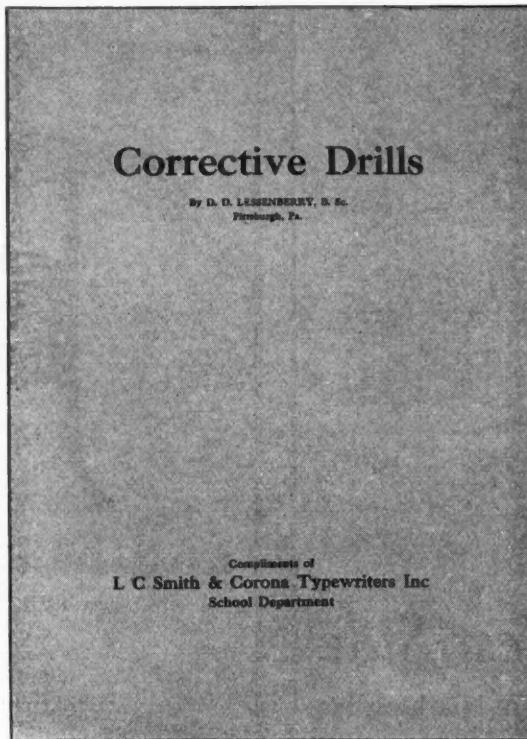
**Slogan: The Catholic School Teaches That Man Has Duties Toward His Fellow Man, His Country, and His God**

References: A Catechism of Catholic Education, chaps. II, III, IV, V, VI, XI, and XII; Why a Catholic College Education? Entire text, N.C.W.C.; Official Catholic Year Book, pp. 413-423, Kenedy, New York; Scientific Research and Religion, Commonweal, March 20, 1929; Research in Catholic Schools, America, May 18, 1929; Meeting the Shortage of Graduate Students, N.C.W.C. Bulletin, September 1929; Rapid Development of Catholic High Schools in Past Decade; Contribution of Catholic Education to American Life, N.C.W.C.

**Home and School Day, Nov. 15**

*Our Catholic young people are the hope of the Church. They are the seed from which the Church must spring.—Pope Benedict XV.*

**Concluded on page 341**



## Why L C Smith & Corona School Service is Endorsed by Teachers

**A**N important feature of L C Smith & Corona Award Tests for Typing during the past three years has been the special drills prepared by D. D. Lessenberry and published on the back of the tests.

We have sent a complimentary copy of these drills in booklet form to the teachers giving in-

struction on L C Smith typewriters as our first teaching aid this school year.

This booklet, "Corrective Drills," is not intended as a typewriter text, but as a supplement to whatever text may be used. In presenting these drills in booklet form we hope they will continue to serve the needs of teachers and pupils.

**L C Smith & Corona Typewriters Inc**  
**School Department, Syracuse, N. Y.**



Licensed under Patents  
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Wherever the Junglegym has been installed it has proven to be a favorite with the children.

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Its use in the playground keeps the children safe and happy and out of mischief.

The No. 2 model pictured above, capable of handling 75 children at once, is the popular size for playgrounds.

Each, \$250

**A corner will do to set this  
Junglegym Junior up in**



Just a smaller edition of its big brother, but built for the kiddies from 3 to 8.

Steel frame.....\$125  
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*A. G. Spalding & Bros.*

Playground Department

Chicopee

Mass.



### COLUMBIA INDESTRUCTO STEEL DESK

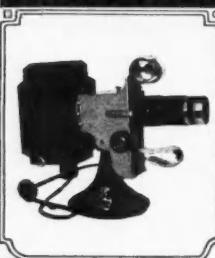
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Teacher's Chairs..... 2.85

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greater pupil progress ...  
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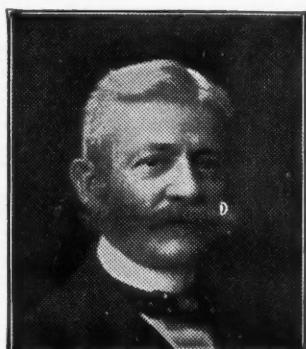
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Samples Free

**HOLDEN PATENT BOOK COVER CO.**

Miles C. Holden, President

Springfield, Massachusetts

Concluded from page 338

**Slogan: The Destiny of the State is Fostered Within the Circle of Family Life**

References: Parent-Teacher Associations in Catholic Schools, N.C.W.C. Bulletin, April, 1929; Christian Motherhood and Education, Van der Donckt, Pustet, New York; Official Attitude of the Catholic Church on Education, N.C.W.C.; The Catholic Mind, Vol. XXVII, No. 14, Vol. XXIII, No. 17, Preschool Education in Three Countries, The Catholic Educational Review, Sept., 1928.

**Constitution Day, Nov. 16**

*To maintain inviolate the rights of the states to order and control under the Constitution their own affairs by their own judgment exclusively, is essential for the preservation of that balance of power on which our institutions rest.—Abraham Lincoln.*

**Slogan: America's Friends Loyally Guard the Constitution**

1. The framers of the Constitution.
2. John Marshall, expounder of the Constitution.
3. The power of constitutional amendment.
4. Let government begin at home.

References: The Citizen and the Constitution, O'Brien, Universal Knowledge Foundation, New York; Civics Catechism, N.C.W.C.; Private Schools and State Laws, pp. 179-187, 279-293, N.C.W.C.; The Constitu-

tion of the United States, Beck, Doran, New York; The Life of John Marshall, Beveridge, Houghton Mifflin, New York; current issues of America, America Press, New York.

**For God and Country, Catholic Education Day, Nov. 17**

*Our doctrine of equality and liberty of humanity and charity, comes from our belief in the fatherhood of God. The whole foundation of enlightened civilization, in government, in society, and in business, rests on religion. Unless our people are thoroughly instructed in its great truths, they are not fitted either to understand our institutions or provide them with adequate support.—Calvin Coolidge.*

**Slogan: Every Catholic Child in a Catholic School**

1. Mandates of the Church on attendance at Catholic schools.
2. Parental rights in the education of children.
3. What constitutes true education?
4. The right of private schools to exist.

References: A Catechism of Catholic Education, chaps. III, IV, VIII, and IX; Official Attitude of the Catholic Church on Education; The Contribution of Catholic Education to American Life, N.C.W.C.; The Official Catholic Year Book, pp. 408-412, Kenedy, New York; An Epitome of School Law, America, September 7, 1929.

### PLANNING A COURSE OF STUDY IN HOME ECONOMICS

Courses in home economics should find a place in the high-school curriculum because these courses came into existence in response to the demands of life. The Educational Press Bulletin gives the suggestion reproduced herewith for the organization of a course in home economics. Years ago all of the homemaking training was acquired in the home, but the complexity of modern life has changed things. At present, pupils are in school a major part of their time and they have school duties assigned for much of their out-of-school time. Hence, there is less opportunity for mothers to train their daughters in homemaking. At the same time, certain skills, information, abilities, and appreciations are more easily acquired in youth than at any later period of life. Moreover the girl is now living in the kind of home which is conducive to the sharing of duties and the appreciation of social responsibilities existing both within and without the home. These considerations should guide the teacher in drawing up the course in homemaking.

In planning courses of study in home economics, it is well to follow the accepted procedure of educators of today, that is:

1. Determining guiding principles.
2. Determining objectives.
3. Selecting the units or phases of the subject to be taught.
4. Determining the learning activities.
5. Formulating reviews.
6. Devising tests.

Inasmuch as the controlling aim for vocational home economics is to train for intelligent, efficient homemaking, the guiding principles for the work should include:

- a) Respect for the job of homemaking.
- b) A keener interest in the home.
- c) Habits of right living.
- d) Skill in ordinary household operations.
- e) Ideals of good American family life.

In determining the objectives, select the abilities and characteristics that should be developed by the girl in her year's work. After these abilities and characteristics have been listed, the units or phases of home economics which will develop these abilities and characteristics should be chosen. Selecting the units to be taught and determining the learning activities presents many problems to the teacher entering a new position. Both the directed and undirected experiences of the girls must be considered.

It is well to plan the first unit of work in detail and while this is being taught, learn something of the past experiences and training of the students. Securing an inventory of the abilities of the class and learning which objectives the girls have already mastered will eliminate some learning activities for some of the students. This means that individual, small group, or committee work will have to be planned for in some of the

units in order that the needs of the students may be met.

Learning activities should be based on existing home conditions of the students and exercises should be planned for real home jobs and duties which are found in the homes of the community. This means that there will have to be provided problems, exercises, projects, readings, observations, experiments, home practices, home projects, trips, opportunities for developing skills, etc. These activities and experiences should then be arranged in their proper sequence in terms of class hours and out-of-school hours, because educational experience must take place where they can be normal.

Reviews and tests should form a very definite part of the course of study. No ability, skill, aptitude, or habit can be developed or fixed unless it is given a sufficient amount of practice. Accordingly certain fundamental elements, principles, or processes have to be repeated from time to time. These repetitions of course should be presented differently. Students should be tested either at the end of a unit or phase or at other suitable intervals to learn if the objectives set up for his particular piece of instruction have been mastered.

The Syllabus of Home Economics for the High Schools of Illinois, which is published at the University of Illinois, will furnish suggestions regarding subject matter, objectives, learning activities, references, and illustrative material for the various units presented in the Syllabus. The teachers who prepared the report and those who helped in furnishing the material offered in this Syllabus were agreed that each teacher of home economics must be responsible for the course of study used in her classes, and that the units of instruction presented definitely meet the needs of her students and the community in which she is working.



### A DEPARTMENT OF EDUCATION

The most recent attempt to establish a Department of Education is in connection with the bills now before Congress known as S. 1586, introduced in the Senate, September 4, by Senator Capper, and H.R. 10, introduced in the House, April 15, by Mr. Robson of Kentucky.

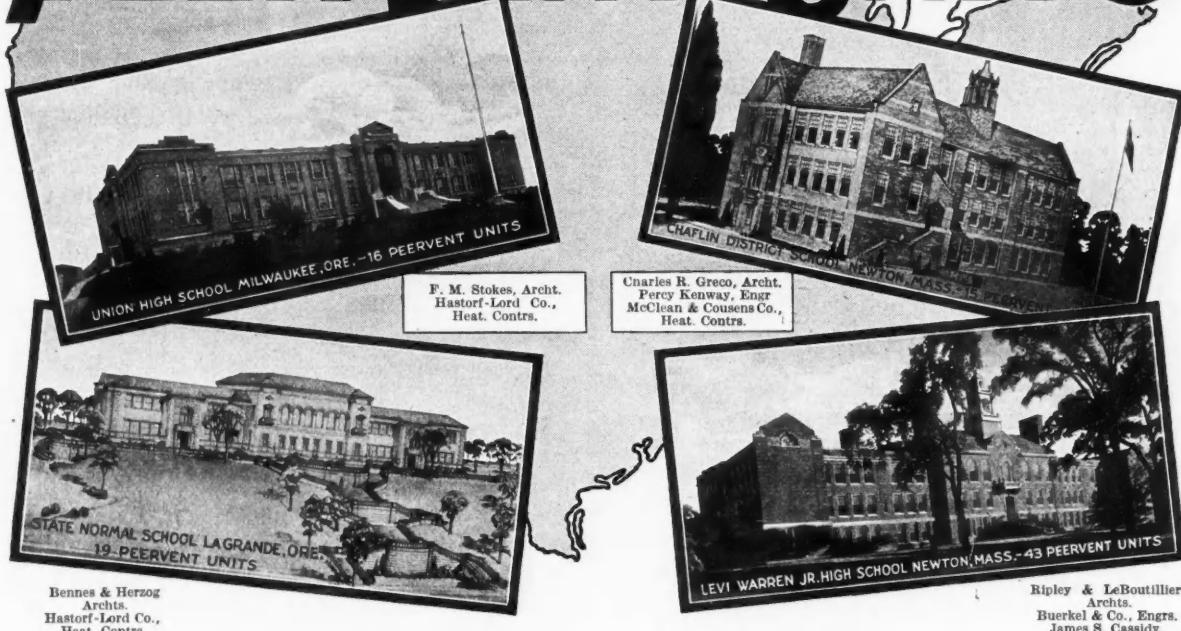
The bill provides for a Department of Public Education under a Secretary of Education (Cabinet member) whose salary would be \$15,000 per year. An assistant Secretary of Education would also be appointed by the President at a salary of \$7,500 per year.

Section 7 of the bill puts upon the Department the duty of collecting statistics and facts pertaining to various educational activities, and Section 8 orders the Department to make this information available to "educational officers in the several states, and to other persons interested in education."

Section 9 provides an appropriation of \$1,500,000 for the work of the Department during its first year.

Section 10 would create "a National Council on Education to consult and advise with the Secretary of Education," this council to consist of the several state superintendents of education and other state chief educational authorities . . . and one member from each of the United States possessions.

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**M**ODERN school directors are agreed upon one vital truth: a healthy child has a right to a healthy school room.

Dust and dirt—always dangerous to health—must be removed and destroyed—not merely glossed over—to make a school room healthy. Good suction cleaning does this, taking every particle of dust and filthy dirt from floors; accumulations from chalk trays, on window sills, on shelves; and at the same time it freshens and aerates their surfaces.

Super Service Cleaners, designed primarily for schools, have been adopted widely by churches, theaters, institutions, hotels, clubs and many of our largest buildings.

In many places one Super Service alone is properly cleaning the church and school and rectory.

They are both powerful and portable. They follow the operator without conscious effort. Women use them and do like them.

That there is such a cleaner—intermediate in size—has been a revelation to many school directors. They have found it a wonderful time and money saver, with results far beyond their expectations.

Super Service Cleaners are in a different class from the ordinary household type. They have much greater power and are built for heavier duty. They are effective beyond the built-in plants because their power is applied within a few feet of the floor tool, and their cost is far below them.

*The best way to learn the value of a Super Service Cleaner—what it saves you in time and money—is to ask for a free trial. We shall be glad to arrange it.*

**The National Super Service Co.**  
818 Lafayette St.  
Toledo, Ohio

## RESPONSIVE READING FOR ARMISTICE SUNDAY BASED ON PRESIDENT HOOVER'S INAUGURAL ADDRESS<sup>1</sup>

(From Armistice Sunday Service prepared by Dr. L. L. Wirt, Western Secretary of the National Council for Prevention of War, 205 Sheldon Building, San Francisco, Calif. Printed copies of the service can be obtained at this address at \$1.25 per hundred.)

M. The United States fully accepts the profound truth that our own progress, prosperity, and peace are interlocked with the progress, prosperity, and peace of all humanity.

P. The whole world is at peace. The dangers to a continuation of this peace today are largely the fear and suspicion which still haunt the world.

M. Those who have a true understanding of America know that we have no desire for territorial expansion, for economic or other domination of other peoples.

P. Such purposes are repugnant to our ideals of human freedom.

M. Superficial observers seem to find no destiny for our abounding increase in population, in wealth, and power except that of imperialism.

P. They fail to see that the bounds of our nation and race find their true expression in a real brotherhood of man.

M. We not only desire peace with the world, but to see peace maintained throughout the world.

P. We wish to advance the reign of justice and reason toward the extinction of force.

M. The recent Treaty for the Renunciation of War as an instrument of national policy sets an advanced standard in our conception of the relations of nations.

P. Its acceptance should pave the way to *Greater Limitations of Armament, the offer of which we sincerely extend to the world.*

M. The Permanent Court of International Justice is peculiarly identified with American ideals and with American statesmanship.

P. The way should, and I believe will, be found by which we may take our proper place in a movement so fundamental to the progress of peace.

M. It is impossible, my countrymen, to speak of peace without profound emotion.

P. In thousands of homes in America, in millions of homes around the world, there are vacant chairs.

M. It would be a shameful confession of our unworthiness if it should develop that we have abandoned the hope for which all these men died.

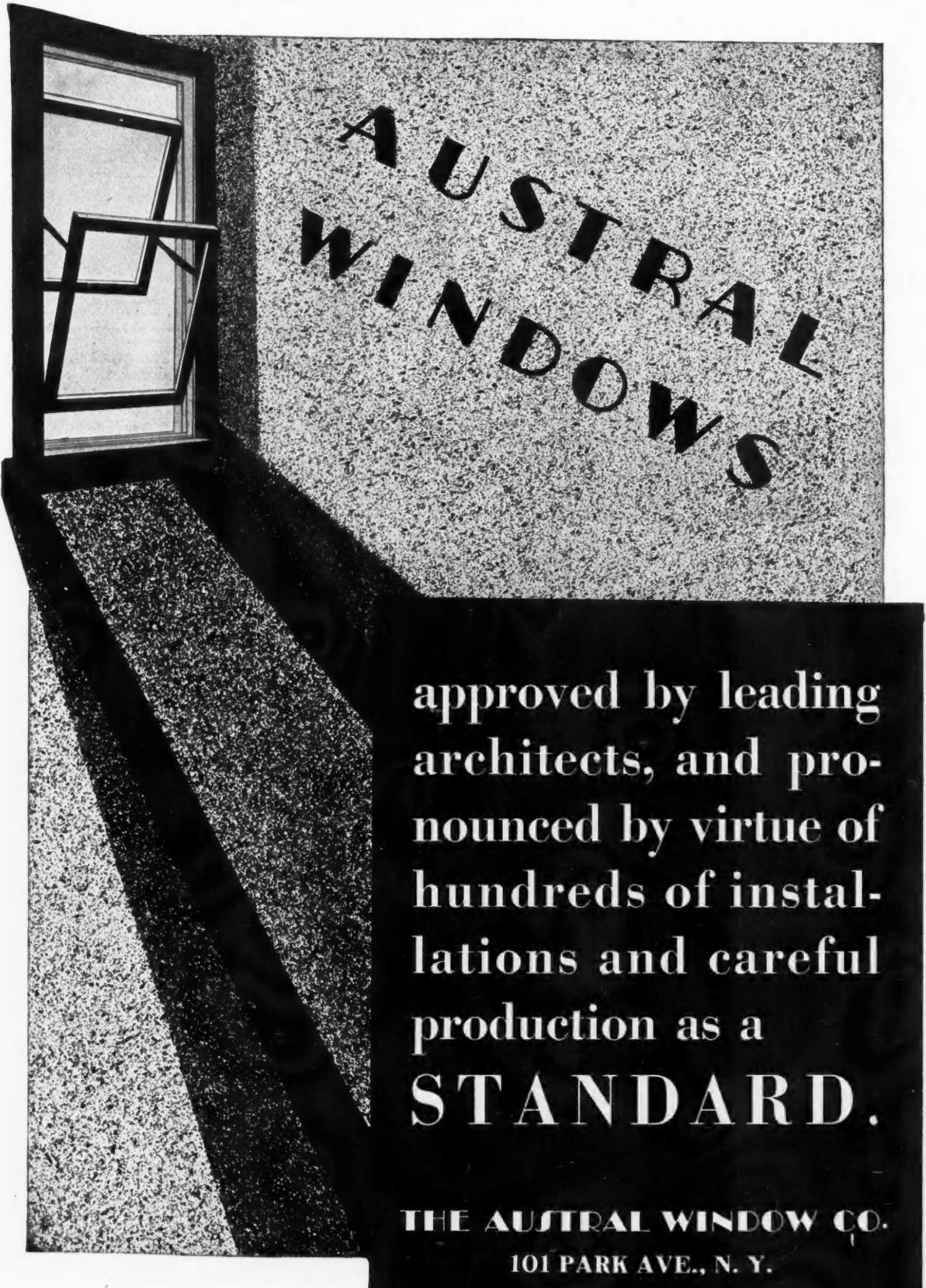
**ALL:** Surely civilization is old enough, surely mankind is mature enough so that *we ought in our own lifetime to find a way to permanent peace.*

<sup>1</sup>Copies of this responsive reading may be obtained from the National Council for Prevention of War, 532 Seventeenth Street, N.W., Washington, D. C.



### Junior High School

St. Joseph's Catholic School at St. Joseph, Mich., has added a ninth grade to her educational department.



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# Oiling—out of date Mopping—too slow Hand Scrubbing— too costly

## FINNELL-JUST RIGHT *scrubs, waxes and polishes*

OLD methods are constantly being dropped in favor of the new; and schools should lead in this movement—whether in teaching methods or floor cleaning methods. To oil floors is unsatisfactory, insanitary, as well as out of date; to mop them requires a great deal of time and leaves the floor streaky and partly cleaned; to have them scrubbed by hand is very expensive.

FINNELL Electric Scrubber Polisher is the modern method of floor maintenance. It's speedy. It's economical. It's quiet. It is an all-purpose machine—scrubs, waxes and polishes, and can be used on any kind of floor. When scrubbing, clean water is supplied for every square inch of floor space—every bit of dirt is chased out, even from tiny cracks and crevices. In waxing, it rubs the wax in thoroughly—leaves no sticky surfaces.

The FINNELL gets floors far cleaner than is ever possible with hand methods and does the work in much less time. Reports from hundreds of schools show that the FINNELL actually pays for itself in labor saved, often in less than a year.

The FINNELL can be used to advantage throughout the whole school building—in the gymnasium, locker room, cafeteria, corridors, class rooms, underneath the chairs and desks.



There are eight FINNELL Models—a size to meet your needs exactly. A FINNELL engineer will be glad to make a survey and recommend the model you should have. For information write

FINNELL SYSTEM,  
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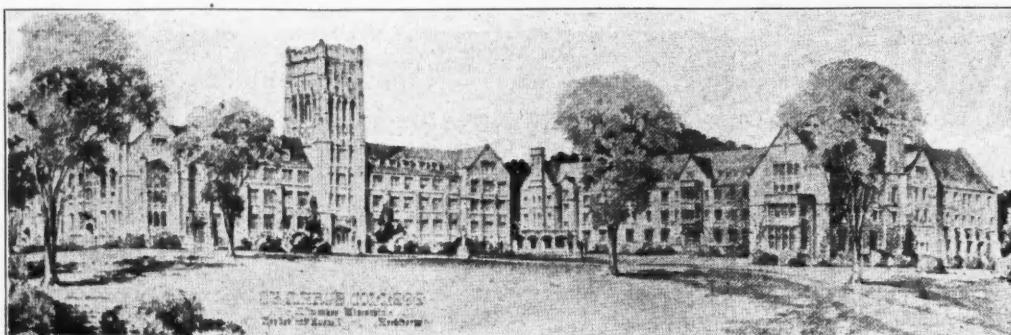
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St. Mary's School, Clinton, Iowa  
Immaculate Conception School, Cedar Rapids, Iowa  
St. Casimir's School, Chicago, Ill.  
St. Joseph's School, Cudahy, Wis.  
St. David's Addition, Detroit, Mich.  
St. Joseph's School, Fond du Lac, Wis.  
St. Mary's Springs Academy, Fond du Lac, Wis.  
St. Ann's School, Francie Creek, Wis.

Mount Mary College, Milwaukee, Wis.  
Columbus Club, Green Bay, Wis.  
St. Peter & Paul School, Green Bay, Wis.  
St. Thomas School, Kenosha, Wis.  
St. Casimir's School, Kenosha, Wis.  
St. James' School, Kenosha, Wis.  
Holy Rosary, Kewaunee, Wis.  
St. Bridget's School, Louisville, Ky.  
Sacred Heart High School, Madison, Wis.  
St. Mary's School, Manitowoc, Wis.  
St. Peter & Paul School, Mankato, Minn.  
St. Andrew's School, Manitowoc, Wis.  
St. Joseph's School, Marinette, Wis.  
St. Alexander's School, Milwaukee, Wis.

St. Barbara's School, Milwaukee, Wis.  
St. Elizabeth's School, Milwaukee, Wis.  
St. Gerard's School, Milwaukee, Wis.  
St. Mary Magdalene School, Milwaukee, Wis.  
St. Michael's School, Milwaukee, Wis.  
St. Rose's School, Milwaukee, Wis.  
Marquette University High, Milwaukee, Wis.  
Sisters of Mercy High, Milwaukee, Wis.  
St. Stanislaus School, Milwaukee, Wis.  
Holy Angels High School, Milwaukee, Wis.  
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## Religious Vacation Schools

Concluded from page 334

Prizes were given on Mondays for perfect attendance the previous week. Some were offered for little contests, talks, stories, etc.

#### Transportation of Children

Neighbors helped each other. Some drove cars; some walked; some begged a ride.

#### Means Used for Securing Attendance

Prizes for small children.

Visits to some parents.

#### Maintenance and Offering to the Sisters

Sisters stayed at St. Patrick's Convent. Parish paid traveling expenses and offering of \$5 to each Sister each week.

#### Additional Remarks on Work

Range of ages: Boys, 4 to 17.

Girls, 4 to 15.

As a project, we organized a Sodality for the high-school girls.

#### General Report

We are very much pleased with the cooperation shown by the people of \_\_\_\_\_. We are also pleased with having a convent to live in. We could not have been better cared for.

#### Suggestions for Improving the Work

More dependable and steady assistants.

The success of the vacation schools in the Milwaukee

archdiocese represents substantially what was accomplished in the 70 other dioceses which fostered religious vacation schools this year.

Seven hundred schools provided for 50,000 children. There is every indication that the organization's objective of 1,000 schools in 100 dioceses will be realized was the pronouncement of Rev. Edwin V. O'Hara, director of the Rural Life Bureau of the National Catholic Welfare Conference.

The diocese of Los Angeles reported 80 schools, the largest number for the season; and Dubuque was second with 75. Through the help of the Board of Home Missions, the Rural Life Bureau was able to organize schools in the southern and western missionary districts where they enrolled 5,800 children under 300 teachers. When Sisters were not available for teaching, seminarists joined the ranks; over 100 seminarists enrolled.

Another development in this field during the past season was the opening of religious vacation schools for Catholic children attending public schools in the larger cities, such as Sacramento, San Francisco, Omaha, Chicago, and Pittsburgh. Each of these schools had an enrollment of more than 300 children.—H. H.



#### STRICTLY COLLEGIATE

St. Mary's College at Winona, Minn., is strictly collegiate this year. The high-school department which has existed for sixteen years, has been discontinued.

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### DIOCESE CONDUCTING EXPERIMENTAL SCHOOL

The schools of the diocese of Wichita are for this year concentrating on reading of literature in the grades. The year's program comprises: Two standardized tests in reading to all the pupils of the diocese, supervision by diocesan supervisors with special attention to reading, a reading circle among the Sisters teaching in the 65 elementary schools of the diocese, the preparation of a course of study in reading and literature, the selection of a suitable set of Catholic readers, and the designation of required equipment and supplementary reading material.

An effective diocesan program of supervision of the elementary schools has just been put into operation. Two Sisters from those communities having the largest number of schools in the diocese are devoting full time to supervision under the direction of the diocesan superintendent of schools, and the salary of these Sisters is paid by the diocese.

### CATHOLIC ARCHITECT WINS AWARD

The Beaux Arts Bureau of Design gave Joseph Dennis Murphy first prize for the best design by an American. The subject of Mr. Murphy's design was his idealistic conception of the development of western civilization and culture. "On the face of a great stone shaft he carved the sculptured figure of a pioneer, overlooking a plain, a lagoon, and a distant city beyond. Flanking the shaft are massive pylons depicting the Indian race. The approach to the monument is between a series of modernized totem poles on which are carved historical epochs in the story of the West." Mr. Murphy graduated from Rockhurst College, a Jesuit institution, and is now a junior at the Massachusetts Institute of Technology.

### EVERY CATHOLIC CHILD IN A CATHOLIC SCHOOL

Among the many children who entered our parochial schools in September, 1929, one little girl of seven came to receive her first and last lesson. On the opening day of school she became acquainted with the picture of the Infant Jesus on the Misericordia Chart, and after listening attentively to the story of the Christ Child's life told by the Sister teacher, she learned to read the word "Jesus" which she had heard for the first time. This beautiful new word made a lasting impression on her youthful mind soon destined to see her Redeemer face to face. It was constantly on her lips during the days in the hospital while awaiting the Angel of Death, and even when unconscious her repeated murmurings were—*Jesus*—the new word she had learned during her first and only day at school. May we not conclude that the place for every Catholic child is in a Catholic school where the holy name of Jesus is the first lesson taught?

The incident referred to occurred in Saint Anne's parochial school, San Antonio, Texas, and the teacher is a Sister of Charity of the Incarnate Word.

### FOR THE LOVE OF GOD

The spirit of man must be very willing to offer its services freely in building a parish school. At Maple Grove, Mich., in St. Michael's parish, the pastor from his pulpit every Sunday reads off the names of workers for each day of the week. Nothing more is said. Every man reports for the day or hires a substitute. The men start at seven. One day they forgot about lunch and supper—at a quarter after eleven there were still 42 men on the job. And it takes fervor to carry on for a stretch of 500 days.

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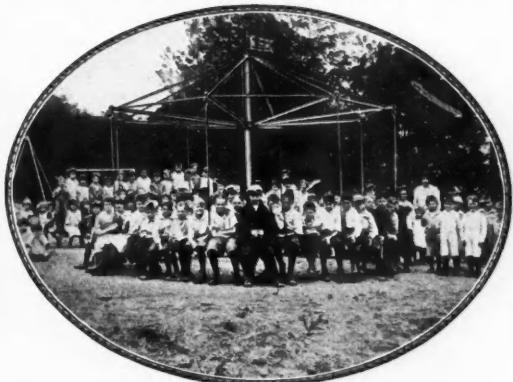
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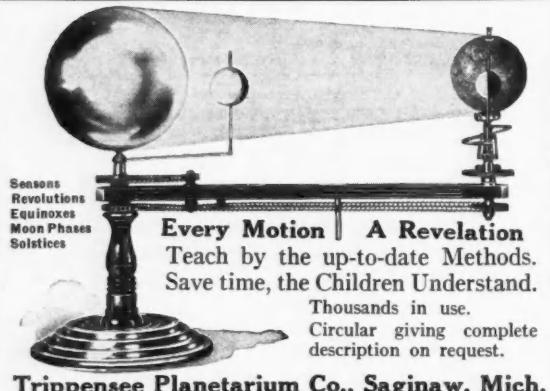
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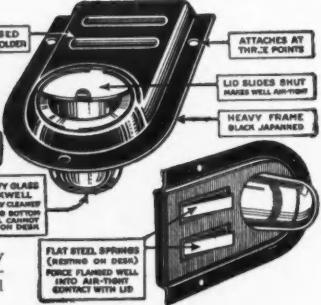
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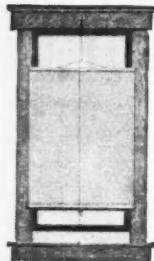
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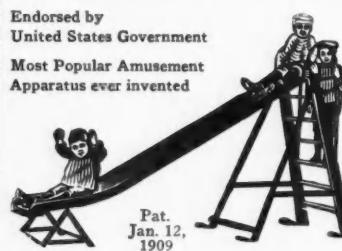
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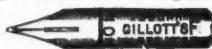
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